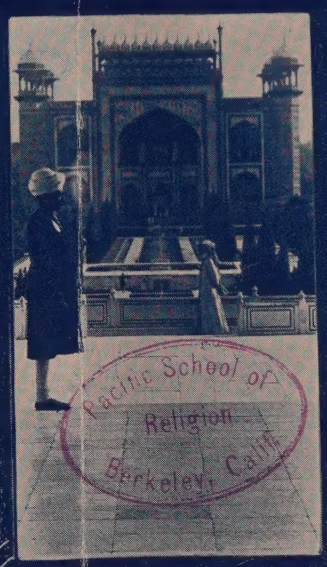

Pacific School of Religion Berkeley, Calif.

THE MISSIONARY HERALD

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missionaries and nationals on the field for the filling of vacancies, for provision for the normal growth of the established work and for the entering of new spheres of endeavor. Qualified nationals in one or two fields are, to be sure, taking over some of the work heretofore performed by missionaries. Just a beginning has been made in this. More and more will nationals do the work of missionaries. Yet even in such countries as Japan, China and India the demand for American Christian experts is persistent.

Renewed with missionary zeal the churches will check all attempts to discourage foreign missionary service. The diminishing tendency in size of force will cease. The churches will become vigorous recruiting agencies. As a consequence the Board will be able more adequately to meet the demand both in quality and in quantity.

6. *The Plan of Advance will of course mean increased giving.* A total "step up" in Apportionment gifts of $600,000 in 1930 is called for—the American Board's share being 37% of this amount or approximately $222,000. When such an advance is assured, Congregational Apportionment gifts to foreign missions (which in 1928 amounted to $1,135,459) will be restored to the figures of 1923 when, according to the Year Book, the combined gifts on Apportionment for the American Board and Woman's Boards were $1,356,906. Who is not humiliated by the slump of the past few years? Who will be content with merely checking our retreat? Rather would we move forward in response to the demands of the normal growth of work already established and of the unoccupied areas of responsibility. After we have once broken through and caught the enthusiasm of the hour there will seem no limit to what we can do in zeal for world redemption.

SAVE THE WORLD TO SAVE AMERICA

America, rich beyond compare, and with rapidly mounting national wealth, must be Christianized, else the nation will tend to become increasingly potent as a world factor in that secularism which is a force against religion everywhere. Thus America's outreach to the ends of the earth through diplomacy, through commerce and finance, through political and social ideas and ideals, through literature of all kinds, through moving pictures, and in a multitude of other ways, is pervasive and ever more influential. Nothing can be more important than that this outgo of life and influence should be or become truly Christian. But if America is to be Christianized, its areas of particular need, its groups not yet brought to a Christian view of life, its classes unsympathetic with Christian purposes and ideals, must somehow be reached. Home Missions constitute one highly significant aspect of the whole endeavor to bring this about.

However, America, envied of all the world, and drawing sustenance for its ample and multifarious life from all the world, can be saved for life in its higher ranges only if it gives of its best to the rest of the world, widely, generously, sacrificially.

Further, in view of these influences, originating in other climes and cultures, which increasingly bear upon American life, it is futile to expect to achieve a much greater measure of Christian idealism in America, a much nearer approximation to the good life from the Christian point of view, until greater progress has been made in winning non-Christian populations to Christian discipleship. There may be abundant room in the world for great variety in the outlook of individuals, but not for masses of population holding utterly conflicting philosophies of life. Humanity, viewed in the large, will stand or fall together.

From an unpublished manuscript of Mr. Charles Fahs', Director, Missionary Research Library, New York.

In Their Sunday-go-to-Meeting Pose

BEING PRESENTED WITH CRIMINALS

By AUGUSTINE JONES

Mr. Jones, who is now pastor of a church in Springfield, Vt., has spent some time abroad. He was minister of a Union church in the Hawaiian Islands; spent a year in Great Britain preaching in prominent churches; and traveled for a year in Asia and Europe. He was the guest of Gandhi and Tagore in India, attended sessions: of the Turkish Parliament at Angora, of Mussolini's government at Rome, and of the League of Nations at Geneva.

COLORS'' it is pronounced. But it is spelled ''Kallars.'' It was a group of criminals I was talking with as we sat in the shade of a tree. The dear dead days beyond recall were for most of them but a memory! The hot sun of South India was looking down on their fields, and soon they would be getting in their harvest.

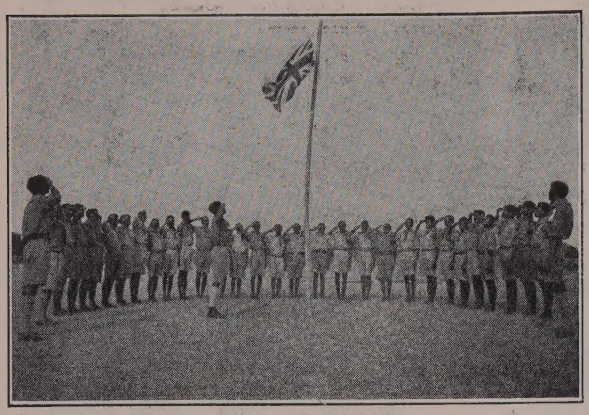
Their ancestors some two or three centuries before had lost their occupation as soldiers and had turned marauders. So obnoxious did they make themselves that ''kallar'' or thief was applied to them, and the name has stuck as a tribal designation. Through Tanjore, Trichinopoly, and Madura are scattered some hundreds of thousands of this dark-skinned tribe.

In Tirumala's great palace in Madura I was shown the royal bed chamber. The kingly couch was, in the past, suspended by lengthy chains from the lofty ceiling, and hung above a pool of water! But even so a Kallar swarmed down the chain one night and stole the crown jewels. The king offered a reward for their return, and the Kallar produced them in person. He was handsomely rewarded—and then beheaded!

Robberies on the country roads were more profitable. Here was a vehicle turned into the ditch on a dark night and the baggage ransacked; woe betide the luckless wretch who should lift his voice! Travellers, pilgrims, Brahmins, all alike were stripped and robbed, and on provocation, all were killed except the Brahmin.

These violent ''dacoities'' in time gave way to more quiet robbings. House-breaking calls for silence, and wonderfully adept did the Kallars become. A hole was usually dug through the wall under the door. A diminutive boy was then introduced to open the door. The stolen property was secreted in convenient drains or wells or straw stacks.

But cattle-lifting was the glory of the Kallar.



SCOUTS IN ROBBER CASTE COUNTRY

On the night of the theft, stolen animals would be hurried some twenty or thirty miles away, kept during the day in a secluded jungle or the home of a confederate, and the next night again sent forward. Pursuit would now be hopeless. Enter the go-between! For a price—usually half the value of the stolen property—he would tell the grieved owner where to find his vanished wealth. This arrangement of "Tuppukuli" was an affair of honor—the information was always correct: the household goods would be under a tree or the cattle up a ravine. In Tinnevelly a few years back, one hundred and thirty-one cattle were stolen by Kallars as against forty-seven by all other castes.

Blackmail was also found lucrative. So extortionate and continual were the levies that whole communities felt themselves ridden by an Old Man of the Sea. In desperation the victims sometimes turned on their oppressors: outrages, murders, and burning villages marked the track of the storm.

Now everything is done more sedately. From the lofty rock of Trichinopoly I looked down upon a far-spreading city. It was an orderly city—for the Kallar helps to maintain order! He fastens himself on a householder as a private policeman, and guarantees that nothing shall go amiss. Nor *does* it go amiss. If aught is stolen the Kallar will hunt around and bring it back—his honor is involved. But a refusal to submit to this "protection" invariably means a series of ruinous thefts. In Madura certain streets have been guaranteed by the Kallars at the uniform rate of four annas a house. They furnish everything but the "Burns protection" label!

SOME MORE KALLAR SCOUTS

REV. AND MRS. RAYMOND A. DUDLEY IN NATIVE COSTUME

The criminals with whom I had been chatting stood up and invited me over to see their pageant; in gala spirit they showed upon the stage the change the recent years had wrought. The housebreaking, the theft, the pursuit—here it was all enacted. The wild confusion of a dacoity was all portrayed; the police, the court, and the prison. Enter a missionary, to whom the miscreants were turned over by the arm of the law to be made into men. The country-side had come together to view this pageant; it was a great occasion.

The Government lists in Madura District some 218,000 Kallars, terming some 50,000 "active males"—men between 18 and 70 who might commit crime. It is a large number to cope with, and there is a call for all hands to help. The American Board, in the Madura field, is managing some fifty schools, for which the government pays the bills, training up Kallar children to something better than a life of crime. From these village schools the more promising pupils are sent on to Boarding Schools in Tirumangalam or Dindigul or Palni

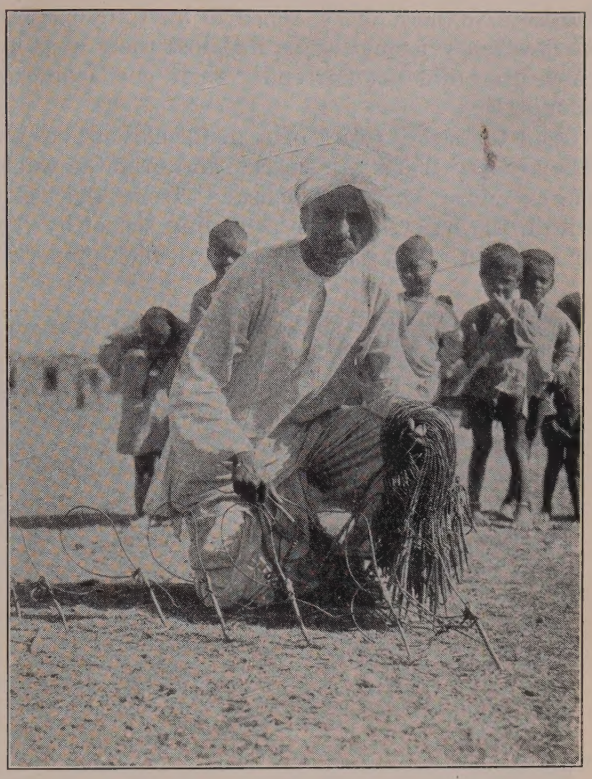
or Pasumalai, and again the government meets the cost, while the Mission contributes its buildings and equipment, and, most important of course, the creative touch of an aspiring life. "A man shall be of more value than fine gold."

Out of these very robber-caste pupils not a few become teachers and go back to their own villages to pass on what they have received.

The Mission also runs a paper, highly prized by the Superintendent of Police for Kallars, who takes some 500 copies a month for distribution among teachers and others. This newspaper deals only with matters relating to robber caste interests.

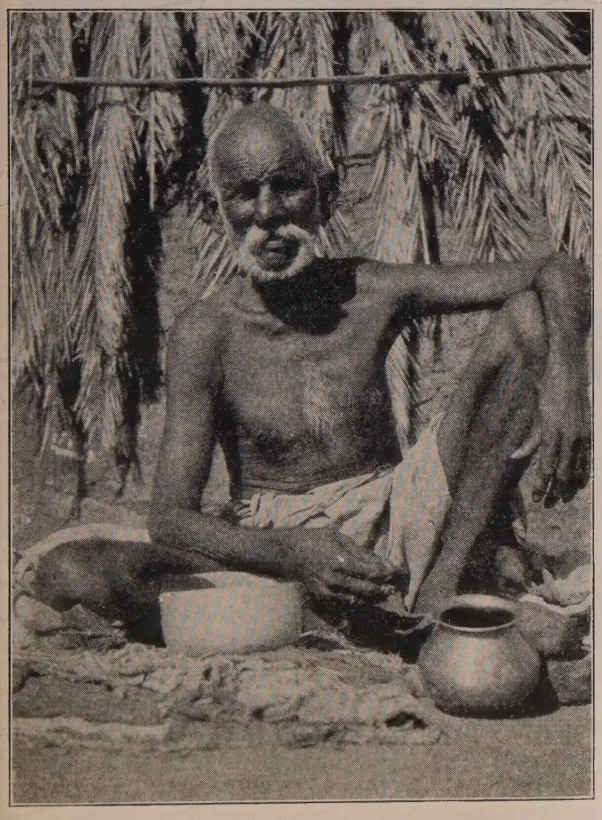
Mr. Dudley gave me a helpful insight into his part of the widespread work as we journeyed on through schools and shops and all the rest. In all his travelling among the Kallars he had yet to find a single Hindu Kallar woman who knew how to read. More recently when he left Tirumangalam fifty girls lined up by the road to see him off, all of them competent to sing and read and write!

In Sholapur I saw a still more striking situation: four thousand criminals had been bestowed upon the Mission. Here was high praise indeed! In Cawnpore I had been the guest of Mr. Gandhi at the Indian National Congress. Nine huge cotton mills blackened the sky with their smoke. It is the Manchester of India. But a second Manchester is growing up at Sholapur. The great mills there offer employment, and Government has gathered together some of the Bombay criminal tribes and brought them to that town that they might go to work. Barbed wire walls off the enclosure, with a second inner square for the most dangerous that the first fence might not keep at home. These people too had "doubled" in their callings: by night it had been dacoity or false coinage or jewelry thefts; by day deer stalking or partridge snaring. The accompanying picture I took of the amazingly simple equipment by which the deer are caught. The loops and cords are the tendons of deer, so pegged out along the ground that a herd may be slowly driven upon them and be snared stepping through them.



Setting Snares for Deer

These loops made from the tendons of deer are so pegged that when a herd is slowly driven upon them their feet are caught.



A Real Hardened Criminal

This fellow in the inner pen has too many murders to his name to be allowed to wander far afield.

The other picture is that of a belligerent soul in the inner pen with too many murders to his name to make it safe for him to wander far. Some day perhaps the mills or some other ordered work may appeal to him. Such a transformed criminal I saw an hour later returning from carrying some thousands of rupees in silver to a neighboring town. He likes his new calling and honors it. In the old days he had led a gang in highway rob-

bery. "No, he had not aimed to hurt anyone, but some seventy men perhaps had lost their lives because they did not surrender their goods quickly enough."

And the steady work of transformation goes on. The jewelry thefts are smaller and ever the wages more. More than a thousand from that city within the wire fence are attending school by day or by night. Boy Scout troops are there and Girl Guides, and when they go forth to visit their friends liquor drinking has lost most of its appeal and the idols are left neglected. The day will come when this work will stand complete. The wire will all be down, and the criminals of a day gone by will take their place in the twentieth century, ordered, industrious, competent, and ready to build themselves into the structure of an ever advancing India.

THE FAMOUS TEMPLE OF THE ROBBER CASTE

A CHANGE IN FOREIGN SECRETARIES

AS we go to press, Rev. Robert E. Chandler is giving up his position in the Foreign Department of the Board to respond to the call of the Chinese for his return to North China. During a necessarily prolonged furlough he has been associated with Mrs. Lee in administrative matters pertaining to the work in both China and Japan, and has served with fidelity and distinction. He has played a dominant part in the forward-looking program and the progressive action of the Board in relation to China. Particularly has he been instrumental in establishing foundations of understanding and comity between the Board and the Chinese Christian body. He goes back to his chosen field of labor with an understanding of the problems of mission administration from the Board's point of view that he could not have had before he took up his duties in the Rooms, while we on our part comprehend more clearly, because of him, the point of view of the workers upon the field. It has been a mutual society in operation, and will continue so because of these years together at headquarters.

DR. FAIRFIELD

Mr. Chandler's successor as Acting Secretary for China and Japan is Rev. Wynn C. Fairfield of the Shansi District of the North China Mission, who, for family reasons, is obliged to remain in America for an indefinite period.

Dr. Fairfield comes to the Board unusually well fitted for his task. A graduate of Oberlin College and Seminary, he has been engaged in missionary service in China since 1910; laid broad foundations in general work among the people during his first term of service; has been Oberlin's representative in educational work at

Taiku ever since his first furlough, serving as Vice Principal of the Oberlin-Shansi Memorial Academy, and closely associated in the conduct of the school with Principal H. H. Kung, now Minister of Industry and Vice Minister of Finance in the Nationalist Government of China. All through these eighteen years he has served on important committees both in his district and in the mission as a whole; has visited almost every station in the North China, Shaowu, Foochow and Japan Missions of the Board, and to an unusual degree has become familiar with the situations and problems faced by the missionaries, nationals and Board in those fields. Among other things he has had wide and varied experience at the Home Base, in such contact with churches, institutions and individuals as naturally come to leading student volunteer and missionary speakers. It is safe to say that Dr. Fairfield will take up the work right where his predecessor has left it and will carry it forward along the same progressive lines.

Mr. Chandler

THE CHANDLERS AND THE FIRST CHURCH IN CAMBRIDGE

By RAYMOND CALKINS

Mrs. Chandler

I HAD long been a firm believer in making the missionary work of the local church concrete and vivid by means of a warm personal relationship of the church with some definite task on the mission field. In Portland, this had been worked out at the State Street Church, by intimate friendships with Doctor and Mrs. Hume and their work in Ahmednagar. The Portland church adopted and operated one of the districts near Ahmednagar and a lively correspondence was carried on between the members of the Portland church and their brothers and sisters in the Indian churches.

In Cambridge, the same plan of close association with a given missionary field was speedily adopted. In order to advance and to consolidate the missionary interest of the church, we invited Mr. and Mrs. Robert E. Chandler of China to become our missionary representatives. That was in 1915. The personal friendship then formed has ripened and deepened ever since. It has meant a sharing of experience in a vital and spiritual way. Through joy and sorrow, the personal bond has been steadily growing stronger year by year. It is not an official relationship; it is a sense of mutual confidence and affection. Since this relationship was formed the Chandlers have been back on two furloughs, this second one a long one of nearly two years. They are about to leave us and go back to China once more.

So far as the church is concerned, we feel that we have entered into a rich missionary heritage. Mr. Chandler was born in India, where his father and sister are still at work. Mrs. Chandler, a daughter of Doctor Davis of Japan, belongs to a cosmopolitan family, members of which may be found in various parts of the world, engaged in all kinds of vital Christian work. We have thus been introduced and welcomed, as it were, into a family circle that broadens our whole world outlook and enlarges our spiritual horizons.

More concretely, this relationship has enabled us to become intimately associated with one of the great movements of our modern world, the rebirth of China. Through the Chandlers we can keep in touch with every phase of all of the outstanding political and religious phenomena of our time. We feel that we are having our share, however small, in that great movement which has for its objective the Christianization of one of the great nations of the world. In this, every department of the church can have its share. The Chandlers have personally met with and addressed every one of our church organizations. From primary department through the adult missionary organizations, every last man, woman and child is interested in the Chandlers and the work they are doing. We feel that we are doing it together with them.

Deepest of all is the feeling of affection and loyalty which unites these dear missionary workers and ourselves. "Missions" thus ceases to be a cold, abstract proposition, and becomes a work throbbing with personal interest and emotion. We owe so much to these two intrepid Christian friends of ours. They are helping to keep us Christian too.

If any church tries our experiment it cannot fail to reap the same rich spiritual rewards.

THE GROUP THAT MET AT MYSORE, INDIA

The General Committee of the World's Student Christian Federation as it met at Mysore City, India, December, 1928. In the very center of the picture, front row, with dotted turban, dark coat, white trousers and cane sits the Maharaja of Mysore. At his right is Dr. John Mott. Second from his left is Mrs. Mott, and in front of Mrs. Mott, seated, is Mr. Nolting who sends us the picture with the account of the meeting.

AN INTERNATIONAL FAMILY IN TENTS IN INDIA

The World's Student Federation Meets at Mysore

By EDWARD LOUIS NOLTING

Mr. Nolting, the Warden of the Hostels of the American College, Madura, served as member and treasurer of the Committee of Arrangements for the Conference.

A CITY of tents in Mysore, India! In the tents an international family, delegates from nineteen countries in the outside world, visitors, students, from Indian cities. Host, the Maharaja of Mysore. He provided the tents and all conveniences; he entertained the visitors with royal oriental hospitality and furnished an evening of music in the palace; he gave the Federation a public welcome the first afternoon of the meetings; and he set the standard of high and noble thinking, stating that the Federation was committed to the world-wide task of caring for the students of all countries.

The theme of the Conference was "Christ in the lives of His Followers." As speaker after speaker told us how the Spirit of Christ is stirring the hearts of young people in our colleges and universities, told of victories gained and lives made noble through His influence, we realized as never before our oneness in Him.

On India Day non-Christian speakers were invited to address the Federation. Professor Radakrishnan, the leading philosopher of India, spoke on Hinduism from the philosophical viewpoint. Mr. Sachidanandam Pillai related the history of Hinduism, and won the love of all by his simplicity and his sympathy with the work of the Federation. Principal Zakir Hussain of the great Moslem University in North India spoke on Mohammedanism. Mrs. K. Laksmapathi described the life and work of Indian women. Mr. Wolfenden depicted the situation of the Anglo-Indian community, and begged for it the interest and sympathetic understanding of his hearers, and the help of the organization. In the evening, Dr. Macnicol and Mr. K. T. Paul, two of the greatest minds in India and two of the leading Christian workers as well, gave addresses on Christianity in India.

At the opening meeting Dr. Mott, who for thirty-one years has been connected with the Federation, gave a résumé of its work, and told of the outstanding achievement of each of the fifteen meetings of its General Committee. He then resigned his office as chairman; Mr. Francis Miller assumes the leadership.

At the last meeting Dr. Mott showed the Federation a vision of the expanding creative work that lies before it: new tasks await it; new lines of work will be undertaken; new emphasis will be laid on the International Student Service, a department that came into existence during the War as an agency of help for destitute students; it is now doing much to guide students in the way of self-help. New efforts will be made to give hospitality and friendly aid to the large numbers of young people who go for study to other countries than their own, and who need comradeship while away from home. A Pan-Pacific Conference of students will be arranged for.

After the meeting the delegates attended the Quadrennial Conference of the two Student Movements, for men and for women, of India, Burma and Ceylon; there they came into close contact for a week with some four hundred students. They also visited most of the student centers of India, and everywhere were received most cordially, leaving inspiration and friendliness wherever they went. They, in turn, received much benefit from their visit to India.

The Mysore meetings will be remembered for their spirit of unity and fellowship. We had the finest leaders of the Student Movements: men and women of great vision, giving themselves to the task in the spirit of sharing and sacrifice; men and women who were translating their vision of Christian life and service into daily living and practical service to the students of the world. Enthusiasm, daring, courage, humility, consecration, were all blended in beautiful harmony. Through these meetings international sympathies have been broadened, understanding deepened, friendliness increased, visions clarified, and Christian idealism incarnated in living reality.

FIRST JOINT CONFERENCE OF INDIAN MEN AND WOMEN

By HELEN K. HUNT

Miss Hunt, formerly Candidate Secretary of the Woman's American Baptist Foreign Mission Society, is Dean of Women at Judson College, Rangoon, Burma.

A NEAR-RIOT AT A STUDENT CONFERENCE

OUR Burma students were nearly the cause of a revolution at the Quadrennial Student Christian Conference at Madras! This was the first joint conference of men and women in India, and the European women leaders were very cautious, and men were kept off the premises except during actual meeting hours.

The men students met at last and notified their leaders that if this policy was not changed they would boycott all the rest of the meetings. The conference had been announced as a joint conference, but the Bible and discussion groups were being kept separate for men and women and they wanted joint discussions. They remarked that if Burma could meet naturally and behave, they didn't see why the leaders couldn't trust other Indian students. Our delegation had sat together at meetings, had walked together and talked together so naturally that their comradeship was an eye-opener to other Indian students.

The European women leaders explained that they had been conservative because they knew the shy Indian girls would not have anything different. Whereupon the Indian women leaders said they would meet all the women delegates with no European women present and find out what was wanted. And the girls all voted for joint discussion groups and joint singsongs, and expressed themselves generally as in favor of more freedom!

BAPTIST DELEGATION VISITS AMERICAN BOARD MISSION

When the conference closed we went to Madura where we were entertained by Miss Wilcox of the American Board Madura Mission. She is in charge of a high and normal school for girls. We were treated like a Governor's visiting party; she turned her house over to us; the boys slept on the first-floor veranda and the girls on the second-floor veranda. And we four missionaries simply revelled in food that tasted like *home!*

The very first evening we called on the American Board missionaries, Dr. Wilder and Dr. Lawson. The latter immediately conducted us through the famous temple which was one of the things we had come to see.

The next morning we visited the compound of all their boys' work. We were particularly glad to have our students see something of the Congregational work, for that church is not represented in Burma; it was all new to them and quite a revelation.

On Thursday morning we all went to visit Madura College, for men. It is a great place! Some of the professors from there had been at the Conference and we wanted to see their work.

We shall never forget the kindliness and friendliness of the Congregational group to a bunch of homesick "foreigners" and can never adequately express our gratitude to Miss Wilcox for our wonderful visit.

THE PROJECT IN ACTION

By MERRILL N. CLARKE

Pastor of the Congregational Church, New Canaan, Connecticut

LINKING a church to the world-wide task through "projects" works. "Giving to missions" is a nice but hazy idea. If it rains the Sunday the annual offering for foreign missions is given, do the majority of the absentees send the benevolence treasurer checks on Monday to swell the total? The sum total of that church's participation in foreign mission work for the year is the amount of the rainy Sunday morning's collection.

It is a good thing to give thanks with the heart and with the money that is power to promote Christian effort. It is a good thing to love all humanity; but a vague universal love may simmer down to a somewhat sticky sentiment. Loving a few living members of the human family demands more—it is the test of vitality in that professed love. Loving them to the point of accepting responsibility for certain Christian enterprises among them, scattered perhaps among many of those whom He "hath made one," creates a mission-mindedness of which no church need feel ashamed, for which it does not have to apologize to itself.

So projects mean "missionary interest and a definite sense of responsibility."

The process of linking churches with projects has reached the stage where the Association missionary committees must do their hardest work. The promotional agencies of the Boards have prepared the way. The State missionary committees have done their share. The women in Connecticut, the only State of which I can speak with knowledge, have prepared a manual of our projects which is a model of concise information, arrangement and attractiveness. Indeed, the women have shown a devotion and acumen and grasp of the whole enterprise that puts the average layman and average minister to shame. But the final connection between the local church and the projects suggested is the work of the Association Missionary Committee.

How may they proceed? It looks appalling at first. Suppose a County Association has no paid staff to make personal visits to churches, no secretary-stenographer to conduct correspondence. (I know of no Association that is so equipped.) The work devolves upon the Chairman and members of the committee. They are given twenty minutes of the Conference time, twice a year. They can then only plead for a hearing on the subject of projects. They can invite correspondence from each church missionary committee. Sometimes the delegates remember to report the matter, and sometimes they do not.

Fairfield Association began with sending mimeographed copies of the County Projects to all the forty-six churches in the Association. They were asked to choose their projects, and let the Chairman know their choice. But a bald list of projects (details of which even the Chairman did not know) was not inviting. Then came the splendid booklet on Connecticut projects from the women of the Council. That helped immensely. Some churches responded immediately. The projects they assumed were noted in another issue of the Project List, and sent around again. Suggestions from the Committee went with them. The churches that had always had a strong missionary interest began to compete for certain well-known projects. Ryder Memorial Hospital is first, evidently, in the hearts of this County. The Chairman had to say "First come, first served," and deliver a firm "No" to those who were too late, when the sum for a popular project had been all pledged. With his refusal always went a suggestion of some other project, not so well known, perhaps, but equally deserving. He persuaded his own church committee to assume some projects that were turned down by everybody else. As new projects are assumed, new editions of the project list are sent out—to date four have gone out. Care was taken to obtain from each church that elected to have projects the name of some one to receive news letters from the field of the projects chosen. As these have come through, the real stimulus of having special enterprises was felt. Followed by personal letters from missionaries whose work is thus supported, the connection between a little church on a Connecticut hill and a mission hospital in an overcrowded Indian town is made. The radio is not more effective, for this is a spiritual communication established.

The County missionary committee was by no means wholly responsible for some of the new means of stimulus. Several churches began to print in weekly bulletin or in monthly magazine their lists of projects, with an explanatory word about them. Frequent reports have come in of missionary programs in church schools based on the projects—one seldom needs a better theme for a missionary pageant than the projects of one's own church. Best of all, the appeals for benevolence pledges in various churches have been models of attractiveness, well worded and printed to feature the scope of the opportunity. And not to my knowledge has any church succumbed to the temptation to make

the total less than the old "quota suggested" of other days.

By these means the transition has been effected from "missions by the women" to "the whole church at the whole task." Double envelopes are widely used in the County, when the appeal for church expenses and for benevolences is made on the same Every Member Day, and the goal is held up for equalized offerings weekly for both causes. Missionary committees of men and women have also found it possible to have Church Nights consisting of a dinner and address by a missionary or student of missions. This has put the missionary enterprise before the whole church. That some of the best brains in America have been enlisted in missions has been news to some business men, but it has proved quite agreeable information.

Finally, the churches of the whole County have had a common missionary interest created by the work of Señor Kamba Simango, whose name has often appeared in THE MISSIONARY HERALD, and by the support we have given him. First, it was shares taken by Church Schools and societies in his yearly support. Then the need of land for a mission station in his country, Portuguese East Africa, appealed to conference after conference. The land was purchased. The County Association has now the special County Project of raising money for buildings and equipment at this new station, Machemeje. The extra burden is by no means light; but the knowledge that it is extra has filtered to every church. We do not rob Peter to pay Paul. Peter is getting what he got before. But that is not the whole truth. Peter is getting more than he got before, due to the extra incentive and interest of our trying to support Paul—a new project. Nothing is plainer from the actual figures of this County's giving than that the possession of a special project as a County Association has stimulated giving all along the line. It is a natural kind of reciprocity. Not for a long time have I heard the ancient cry of the minister: "There is only so much money in my church to be given." Resources untapped have appeared.

When a certain county in this State was depending on its surveyors' map of somewhat hoary age for the tax list, one farmer reported to his town year after year that he had three tobacco barns. Nobody ever visited him to find out how accurate that was. Then the County decided to have an airplane map made of it, and the towns bought the sections which depicted their boundaries. By the airplane map with its wide horizons they discovered that the farmer who had sworn to three barns had eighteen.

In a far pleasanter cause than tax-paying, a view with wide horizons discovers new resources. Given a needy field on the east coast of Africa, Fairfield County has found means to supply the need.

All of our churches are not yet projectified. It is a slow process, for one uses not force but invitation; and the churches have responded in a way which has convinced more than one of the soundness of the plan.

THE BIGGEST TEST

By HELEN DAVIS CHANDLER

This is one of the Here and There Stories which are published monthly by the Department of Missionary Education of the Congregational Education Society. The subscription price is fifty cents a year, including a home missionary story and a foreign missionary story each month (except July and August) in separate pamphlets.

Mrs. Chandler, daughter of the late Dr. Jerome Davis of Japan, and wife of Secretary Robert E. Chandler, is a member of the North China Mission to which she and her husband hope to return this summer.

GUNTO and Junto sat very still and expectant at their desks. Their teacher finished his formal speech of farewell, with a bow. His hand was on the bell. Ding-a-ling! Ding-a-ling! Thirty little boys in dark blue school uniforms stood in the aisles and saluted the teacher. Ding-a-ling! Ding-a-ling! They passed in single file out of the school door, putting on blue visored caps as they went. The last tests were taken. School was over for the year in this little Chinese village by the sea. The long winter vacation had begun.

Gunto and Junto were the happiest boys in the crowd, for they had passed highest in the final tests. They could hardly wait to reach home with their school reports. How glad their father would be. They turned homeward along the highway on that clear cold winter day, the two most eager boys of eleven and nine in all the North China country. The blue ocean sparkled at them on their right. On the left of the road, great mountains loomed. On that farther one ahead, around the curve of the bay, the boys could see the outline of the Great

Wall as it followed the ridges and then dipped down the mountainside into the sea.

Gunto and Junto lived here on this coast. In the summer time the whole place was busy with foreign people from strange lands coming from other parts of China to spend the hottest weeks. American boys and girls would be playing on the sands and climbing the rocks. Now, Gunto and Junto and their two little brothers and sister ran alone along the beach, or dug in the shallows for clams and crabs. Or they listened to the great ice-storms, glad of a warm little house above the shore for shelter. Their father was caretaker for a group of summer bungalows. Father, Mother, Grandmother and five children each felt responsible for the care of these houses while owners were away.

Today the home-coming of Gunto and Junto with final school reports was a great event. Their father showed his pride. Mother and Grandmother, who could not even read, beamed at so much learning in the family. "You've passed these tests well," Father said. "But Chinese boys must be able to pass other tests too—harder tests than these—of bravery and faithfulness. I wonder if you could be as brave as the Boy Jesus of Nazareth, who never failed in these things." "Yes," Gunto said, "Teacher tells us a great deal about Jesus. We'd like to be as brave as he was, Father, but that would be the biggest test of all." Little did Gunto know how soon the biggest test was going to come, or how hard it would be.

School uniforms were put away for spring. Their mother had made all five children winter coats and trousers, padded thick with cotton, like quilts. The littlest four-year-old brother looked like a ball, for fatness, in his small clothes, so warm and thick were they. The industrious grandmother had made all their shoes from layers and layers and layers of cloth, pasted and sewed together until they were firm and strong. Little Sister's shoes were bright red, with gay butterflies embroidered over them. My, but how she loved to show them off! Her father pulled her bobbing, stand-up braids, called her a vain, worthless little thing, and loved her dearly!

He was anxious, with a great dread. Every day news came of wandering bands of desperate soldiers who had deserted the army of the great northern General, because they received no pay. Thousands of them were hungry and had turned into roaming bandits. They took anything they wanted over the countryside. They had guns and the people were afraid. What if some of them came along to this quiet spot! The father was thinking of course, of the winter's supply of flour and dried fish stored away for his family. He did not have money enough to buy another supply. But he was much more troubled lest the soldiers break into these houses that were in his care. They might demand the keys and force him to give them up. Ah, but these houses were his trust. Nothing, no matter what happened, must harm *them.*

In a little bag which his wife made, he put the keys of the bungalows—those keys that his American employees had left in his keeping. Then one day, Gunto and Junto were amazed to see their father climb the roof of the bungalow in front of their little house, and hang the bag of keys inside the chimney.

That evening when the mother had washed up chopsticks and large-sized bowls, the family all sat on the brick "k'ang." It was always warm when the fire down inside was lighted. At night it made a wonderful place for them all on which to spread out quilts and go to sleep, with the warmth of the bricks creeping through. The father often told stories after supper, in the long winter evenings. But this time he looked serious and stern, as he said: "I want to talk to you all, and I want each one of you to remember every word I say. You know the soldier bandits are terrifying all this part of the country. Some of them may yet come here to us. If they do they will want to enter these American houses. The soldiers would take away or break up everything in the bungalows. They are our trust. Our honor depends on doing everything we possibly can to keep the houses safe. The windows are well boarded up. The doors are heavy and securely locked. I think they will not be opened if no one gets the keys. You know where they are hidden. If the soldiers come, remember this. No matter what happens, you must *not tell.*"

Their father's earnestness greatly impressed Gunto and Junto. That night they lay together whispering softly about it for a long time. What might the soldiers do? How terrible to think of! They two would show how brave they could be. If *they* were brave enough not to tell, the three little ones would do as they did. The two big brothers knew they were heroes in the eyes of the younger ones. "Everything depended on themselves," said Gunto and Junto. They felt very important. What about Mother and Grandmother, though? Yes, Mother and Grandmother could "play the game" as well as anybody. The boys had seen how they met hard things. No, it was their *own* courage they needed to think of. Did the Boy of Nazareth ever have to meet cruel soldiers? Yes, there was a story about a terrible time when he had become a man. If he did not flinch then, he must have been learning how to be brave when he was a boy, too.

Gunto and Junto carried an anxious trouble in their hearts for days. But their shining beach had no sounds besides the waves rushing in. The sun sparkled on the blue ocean with its flecks of white ice. The nipping cold air made them love more

than ever to run races on the sand. After many days they almost forgot to be anxious any more.

Then one morning when Gunto and Junto and the two next younger ones were down on the shore they heard a sudden noise of loud voices from up by their house. The littlest brother came running down the hill to them, rolling over and over in his haste. "The soldiers have come," he cried; "let's go hide." With hearts beating fast, they all ran behind some great rocks. Then Gunto said, "Junto, this is not being brave. We must go stand by Father." "Yes, we should," said Junto, and the others echoed, "Yes, we should."

It was a courageous phalanx of five small people who climbed the hill not knowing what awaited them. The two older boys kept saying: "Remember, no matter what happens, we must not tell."

Their father was standing outside facing five fierce-looking soldiers. Two had their guns pointed at him. Mother and Grandmother were in the gateway looking very pale. Father was saying, "No, I do not have the keys. I cannot give you any keys." "But you know where they are! Tell us where they are," the soldiers shouted. One of them struck Father with the butt of his gun. "It is no use," Father cried, "You may hunt, but you cannot find any keys." Then one of the men noticed all of the family standing around, and said to the children, "If you do not tell us where the keys are, we shall beat your father and perhaps we shall kill him." There was a great silence. Gunto and Junto had not thought it could be like this. Oh, what would those cruel soldiers do? "No matter what happens, we must not tell," they said to themselves over and over. The little ones saw their brothers' faces, and kept their lips pressed tight shut, too.

Their father *was* beaten by the soldiers, beaten until he could stand up no longer. The soldiers finally seemed to realize that neither Mother, Grandmother, nor any of the children, down to the littlest all with strained, tear-wet faces, was going to tell. So they gave up their cruel job, and went away.

For a time the family was not sure whether Father was going to be able to speak again or not. They managed, between them, to lift him into the little house onto the warm "k'ang." When he opened his eyes, they were all bending over him. He looked an anxious question at his oldest boy. "No, Father, it is all right. We did not tell, not one of us, and the soldiers have gone away." Gunto and Junto will never forget the way their father looked when he spoke his first words: "You passed the biggest test *well.*"

The next day, in a far port city, the postman brought a Chinese letter, written in the crude characters of a boy's hand, to an American house. It told the story of how the caretaker of their seaside bungalow had been beaten up by bandit soldiers. Finally, how there was no need to worry, for the keys had not been given up, and all that group of houses was safe.

The Americans sent a telegram to a missionary doctor friend, who lived about an hour away, by horseback, from their summer place. This doctor rode over at once to see how he could help the faithful caretaker. No bones were broken, and the doctor carefully treated and bound up the severe bruises. Gunto's and Junto's father would be all right again.

The next summer when the shouts and play of American children were heard once more on the beach, the family from the port city came to their bungalow. They found two beautiful little fir trees planted in front of it. "What are these?" they asked the caretaker. "Oh," he replied, "my boys and I planted those, in memory of the day when the soldiers went away without breaking into your house."

Two fir trees above the sea are growing more beautiful each year. You and I know that really they stand for two boys who were able to pass the *biggest test.*

BOOKS AND STUDY COURSES FOR 1929-1930

By JOHN LESLIE LOBINGIER

Secretary of the Department of Missionary Education and World Friendship.

"WHAT are to be the mission study books for next year?" is a question one frequently hears. Back of that are other questions: "Why should there be specific themes? Who determines them? How are the texts prepared?".

For years the majority of the larger Protestant denominations have cooperated in the preparation and publication of missionary courses of study. There are distinct advantages in this plan of cooperation with a common theme for all: (1) There is the advantage of efficiency. This plan insures better books and courses than would be possible if each denomination worked independently. (2) There is the advantage of economy. Group production of missionary education materials as of other commodities is cheaper. (3) There is the advantage of fellowship. Our willingness to cooperate in an effort of this kind is not only a sign of unity but also a path toward greater unity.

The Missionary Education Movement is the cooperative agency of seventeen Protestant denominations. Through the representatives of these denominations the Missionary Education Movement tries to take a long view into the past and into the future to consider the themes that have already been used and the problems of present interest, and thus to determine new subjects for study. In so far as these subjects have to do with home missions, decisions are made jointly with the Council of Women for Home Missions. The Central Committee on the United Study of Foreign Missions is also a publishing agency and usually its publications are on the same general themes as those selected by the Missionary Education Movement.

After the subjects have been determined the search for authors begins. The committees attempt to secure the best fitted people for each task regardless of denominational affiliation. When a manuscript is prepared it is then submitted for criticism and suggestion to the representatives of the cooperating denominations. Rarely does it happen that a book appears in the form in which it has first come from an author. The process of bringing it to the point of publication is slow and careful but the method is distinctly cooperative. When we think, therefore, of the interdenominational mission study texts of the year we are thinking of books that are as distinctly our own Congregational books as any can be, but which also have profited by the wisdom of others, and enjoy the advantages of cooperation.

For the year 1929–1930 the foreign missions theme for young people and adults grows out of the Jerusalem Conference of 1928: it is phrased "The World Mission of Christianity." Since boys and girls respond better to something more specific their courses will be on the Philippines. On the homeland side the themes for the various ages represent a wider range: "The City" for adults; "Race Prejudice" for young people and seniors; "Character Studies" for intermediates; "Mexicans in the United States" for boys and girls. The various books ought to be considered separately and specifically.

FOR PRIMARY GROUPS

The Friendship Press Project Courses for primary groups are coming to be well known in missionary and religious education circles. The two new volumes of 1929 will bring this series up to seven in number, all suitable for use in vacation schools, schools of missions, or Sunday sessions of the church school.

Filipino Playmates by Jean Moore Cavell (cloth $1.00, paper 75 cents) will be one of the new courses. It is a ten-session course built around a group of seven stories of Jose and Rufina, a brother and sister of the Philippines. The author gives a specific outline for each session with worship suggestions.

Rafael and Consuelo (cloth $1.00, paper 75 cents) is the other new course, the general theme having to do with Mexicans in the United States. Mrs. Florence C. Means is the author of the attractive stories of the Mexican boy and girl whose names appear in the title. They "discover America" in travel, through their experiences in the beet fields, and in other ways, but most of all in a Christian mission. Miss Harriet Fullen has worked this into an eight-session course which is especially valuable because of its account of a Mothers' Party, its suggestion for games, and other reflections of actual experimentation.

FOR JUNIORS

The Friendship Press courses for this age are even better known than those for younger children, for they began to appear earlier. The two which are soon to come out will bring the number up to twelve, any of which are suitable for weekday or Sunday sessions of the church school, for vacation schools, junior societies, or schools of missions. This should be regarded as a body of permanent material designed to give a better understanding of boys and girls of other nations or racial groups and a more appreciative and friendly attitude toward them.

Jewels the Giant Dropped by Edith Eberle and Grace McGavran (cloth $1.00, paper 75 cents) is the new course for juniors on the Philippines. Some of Miss Eberle's stories are units in themselves, while a number of them have to do with the everyday experiences of a group of Filipino boys and girls. The Junior leader will welcome the background notes on the various stories and also the definite suggestions of Miss McGavran for worship and activities at each session.

Jumping Beans by Robert N. McLean and Mabel Crawford (cloth $1.00, paper 75 cents) is the new junior course on Mexicans in the United States. Some may have to read the stories to know what the title means! Dr. McLean knows the Mexican people well. He is the author of *That Mexican* published about a year ago. He has proved not only that he can write for adults but also that he has a fascinating style for boys and girls. Some of the stories are true and some are purely fictitious but he rather challenges the reader to tell which belong in each class. Leaders will need the help of Mrs. Crawford's suggestions for the various class sessions.

FOR INTERMEDIATES

Seven Thousand Emeralds by Frank C. Laubach (cloth $1.00, paper 75 cents) is one of the courses for the Junior High School age. The author's

name is enough to commend it to Congregationalists, for Dr. Laubach is one of our most prominent Congregational missionaries. It will be found interesting as a reading book but those who use it for a study class will find the help they need in Miss Edna Leidt's leaders' guide, *The New Philippines* (paper, 50 cents). *Seven Thousand Emeralds* tells of the Filipino patriot, Rizal, a name that American young people ought to know; it tells of the islands, their history under Spain and under our own flag; it tells of Christian effort in the Philippines and of the Protestant Youth Movement; and, not least important, it presents situations in which Filipinos and our own citizens are meeting in this country and suggests attitudes that young people take or might take in these contacts.

Pioneers of Goodwill by Harold B. Hunting (cloth $1.00, paper 75 cents) is the other course for the same age. Mr. Hunting is not only a successful Director of Religious Education but also one of the best known Congregational writers for intermediates. The book is a collection of character sketches: men and women who have worked for a better and more Christian America, e.g., John Eliot, Junipero Serra, Lucy Laney, Frank Higgins, etc. This should prove to be a popular reading book, but when used for class study the leader will want *Good News Across the Continent* (paper, 50 cents) a guide and course plan with all the originality for which its author, Mary Jenness, is noted.

FOR SENIORS AND YOUNG PEOPLE

All in the Day's Work by Godfrey E. Phillips (cloth $1.00, paper 60 cents) will be one of the new courses for young people. Its author is one of the secretaries of the London Missionary Society. Young people often ask what a missionary does anyway, what are some of the problems of missionary work, why it is desirable to carry it on. This book is an answer. In a series of eleven "talks" a young missionary home on his first furlough tells about his work and others', why they do it, their problems, and their satisfactions.

Blind Spots by Henry S. Leiper (cloth $1.00, paper 60 cents) is the second course for young people of high-school age and above. The author, the well-known Editorial Secretary of our Congregational Commission on Missions, describes his book as "Experiments in the self-cure of race prejudice." One could not find a more difficult subject, nor a more important one. Mr. Leiper has done his task with a rare combination of sanity and Christian idealism. Few people, if any, are entirely devoid of race prejudice; but those who follow this course seriously will be led into new lines of thinking and of activity that ought to be of some help. It may be used not only as a course book but also as a reading book.

FOR ADULTS

Human Needs and World Christianity (cloth $1.00, paper 75 cents) by Bishop F. J. McConnell is one of the outstanding books of the year. It reflects the experiences and viewpoints of the Jerusalem Conference of 1928, but is as far removed from a conference report as anything could be. Bishop McConnell was a delegate to that Convention and therefore is familiar with its spirit as well as its facts. He also knows, as few men do, the trends of modern thinking; and he is a master interpreter. The book is on newer aspects of Christian missions and is thoroughly social in its viewpoint. It is a book, not for one year, but for many. This may be used for general reading or as a study course. If used in a class the leader will want to secure *Christianity's Supreme Issues: A Study in Perspective* (25 cents) by T. H. P. Sailer, containing helps for advanced study groups.

Roads to the City of God (cloth $1.00, paper 50 cents) by Basil Mathews is another course of the year. Although it came from the press six or eight months ago it will be used during the coming year. It is the story of the Jerusalem Conference written in the vivid and attractive style for which Basil Mathews, of England, is so well known. This, too, may be used as a reading book or as a course of study. If used in a class the leader ought to have *World Missions as Seen from Jerusalem* (paper 50 cents) by Milton T. Stauffer. This contains questions, discussion plans, suggestions.

From Jerusalem to Jerusalem (cloth 75 cents, paper 50 cents) by Helen B. Montgomery, is the publication of the Central Committee on the United Study of Foreign Missions. Its author is well known in women's missionary circles. It is not so much a report of the Jerusalem Conference of 1928 as it is the story of the nineteen centuries between the two Jerusalem Conferences.

The City's Church (cloth $1.50, paper 75 cents) by H. Paul Douglass is one of the home missions courses of the year covering the ground that the title would imply. It is the result of many studies and surveys made by the author and others, indicating the various forces of the modern city and their effect upon the church and religious life. As usual a *Manual for Leaders* (25 cents) is available; Kenneth D. Miller is the author.

The Crowded Ways (cloth $1.00, paper 60 cents) by Charles H. Sears, is another adult book on the city. It is somewhat more popular in style and may therefore be called the "less advanced" book. Young people's groups desiring a study of this general theme will find *The Crowded Ways* suitable for their purpose. It is made concrete with many illustrations. Dr. John Bailey Kelly, of the Presbyterian Department of Missionary Education, has prepared the *Helps* for class leaders.

A MESSAGE FROM RAY PHILLIPS OF JOHANNESBURG

The Chief at Home

And some of the family

One of the Chief's headmen.

A group of warriors

And a bouncing baby

The women's dance

Another mother and babe

An ancient Native craftsman—the blacksmith

The dance of the children

A new thing in the old village. An umbrella (from Johannesburg)

The OLD DAYS of the BANTU PEOPLES

A FEW GLIMPSES OF HEATHEN TRIBAL LIFE IN SOUTH AFRICA

OUTWARDLY AN IDYLLIC COMMUNAL LIFE

UNDERNEATH, THE CONSTANT DREAD OF THE SPIRIT WORLD

BUT A HEALTHY, OUTDOOR LIFE, PRODUCING A STRONG, VIRILE PEOPLE

INTO this old life has come the insistent call of the strenuous white man, "Come away to Johannesburg to mine my gold; work in my factories, stores, gardens and kitchens." And the manhood of the Bantu race has responded. A steady stream of the youth of the black race, from every direction, from every tribe and village, pours into the Golden City. Here the white man makes use of the black during the working day. He is a good, trusty worker.

Only recently has it become plain that what the black man does with his time after working hours is a question of prime importance to every white employer. Shall the Bantu worker be provided with leisure-time activities which are wholesome and clean; or shall he find his only recreation and amusement in the disreputable slum yard and drink-den? *Shall the Native be an increasing source of help, or a growing menace to the future of our city life?*

"I killed an enemy in battle."

The "smeller-out" with his divining bones

A female herbalist

A famed witch-doctor of the Northern Transvaal

Ancient bellows for melting iron

A member of the Native Orchestra

The herbalist grinds his medicines

Applying bitter medicines to a tubercular knee (note the pain on the patient's face)

Treating headache. (Cutting open the scalp to let the pain out)

Note how Mr. Phillips has bordered his message with strips from his latest reel.

TO HIS SPECIAL FRIENDS IN AMERICA

The young men of the Bantu race come to Johannesburg to work

A compound group. (One of 75 such on the Witwatersrand)

Another compound crowd, young Bantu men of a dozen tribes

A corner of one of our Municipal Locations

A slum yard in Doornfontein

Washing sonny's woolly head. It's hard to keep clean in a slum yard

Another slum scene. Forty families under one roof

A slum "kiddie"

The illicit liquor seller serving her customers. She keeps her "strong" stuff well hidden under the ground

The

NEW DAY!

A time of CHANGE and TRANSITION

INDUSTRIALIZATION AND TOWN LIFE BRINGS SOME OF THE GOOD AND MUCH OF THE WORST OF CIVILISATION TO THE BANTU PEOPLE

THE MANHOOD OF THE BLACK RACE IS HERE—LEARNING TO WORK—THAT IS GOOD

BUT WHEN THEIR WORK IS DONE, THEIR RECREATION GROUND IS THE SLUM YARD

THEIR ONLY SPORTS—POISONOUS LIQUOR DRINKING AND VICE

THEIR ATHLETIC TEAMS—THE AMALAITA GANGS

THE RESULTING DISEASE AND DEGENERACY IS A GROWING DANGER TO ALL

AN EXTENSION OF THE RECREATION AND SOCIAL WORK OF THE

BANTU MEN'S SOCIAL CENTRE

(ELOFF STREET EXTENSION)

IS A CHALLENGING NEED! A SOUND INVESTMENT—GUARANTEEING A WHOLESOME AND VITAL CONTRIBUTION TO OUR GRAVE CITY PROBLEM ALONG SANE LINES

The Bantu Men's Social Centre Building

Opened by His Excellency, the Governor-General of South Africa

Meets the leisure time needs of hundreds of native men

Provides night schools and group activities

Evening sports and games. —Volley ball

Basket ball

Outdoor sports —Cricket

Mr. G. Ballenden presents the trophy to Football Association winners

Some take to boxing

All enjoy the weekly programmes of clean and wholesome bioscope films

Needless to say the spirit behind this work is thoroughly Christian.

YOU ARE STOCKHOLDERS!

By RAY EDMUND PHILLIPS

INASMUCH as it is your money we are investing in the Johannesburg Station you are stockholders in the evangelistic enterprise superintended by our colleague, Dr. James D. Taylor: 91 church groups; 300 lay preachers who broadcast the Gospel story every Sunday among the 300,000 black workers gathered here from every corner of the subcontinent.

You are stockholders in a theater circuit which reaches a quarter of a million spectators with the movies every week. The extreme points on this circuit, Lovedale and Broken Hill, are as far apart as Boston and Miami, Florida. You show Harold Lloyd and Douglas Fairbanks, Our Gang, and Chang, and Penrod and Sam. You sift the world of films as they drift into South Africa to provide the best and cleanest amusement for a vast throng, giving them a glimpse of a clean type of civilization, and teaching them to differentiate between white men, who are too often thought of as being all good or all bad, according to the type the native has met. The films show both heroes and villains. The hero always gets the cheers, the villain the boos. The native, sitting wrapped in his blanket in the midst of a compound mob, is being equipped mentally to deal with the villains in real life who are out to fleece him.

You have been interested, as stockholders, in a Boy Scout Movement enrolling 1200 Native boys. Rev. Arthur C. Adams has been your man, heading up this group of keen lads. He has just left for the U. S. A.; we must now get a local man.

You are the initiators and supporters of the Bantu Men's Social Center. We raise locally $4,000 every year for it. Mr. Allen Davis from Fitchburg, Mass., just arrived, is taking over the superintendency of this work. If it is not extended greatly, membership doubled, in a year under his leadership, I'm no prophet.

YOUR SOCIAL CENTER SPEAKER

The Bantu Men's Social Center has held twenty extension interracial meetings in schools and churches during the past year and a quarter. One of its members, young and tactful and sincere, addressed the other evening a hundred white boys and girls in a local high school. Motion pictures had been shown illustrating the terrific forces at work turning the black race upside down; the impossible economic situation, with low wages, high rents, prohibitive expenses, resulting degradation; illustrating the religious and social agencies at work. The pictures had been followed by our Glee Club of a dozen picked singers, voicing Bantu music. Then the speaker showed how it all looks to the black man:—

"Some of you white people say it is a mistake to educate the black man, to civilize him. You say it makes him disrespectful; cheeky. You prefer the abject subservience of our heathen brother. You like his uplifted finger of respect, and his salutation, 'Nkosi' (Chief). I wonder if any of you have ever heard what the outwardly respectful native says after you have passed on? Ofttimes he turns to another native and mutters 'Suka' (Away with you! a term of contempt.)

"No! education and enlightenment do not teach disrespect. They teach us rather to value those qualities of the white man that are worthy of our respect. The civilized, Christianized black man is the only one who can respect you as you deserve. We have learned that *not all white men are worthy of respect!* But those white people who are our superiors need never fear that we will not discern their superiority and render them due respect for those fine, high qualities which we lack and which we strive to embody in ourselves."

Applause, long and hearty, greeted these remarks. The audience of high-school students had never been addressed in this fashion before. They liked it.

WE WISH YOU COULD HAVE OUR THRILLS

It's great to be a missionary in a place like Johannesburg! We wish you could have some of the satisfactions that come to us through feeling that we are helping to mould the future of a race. You'll have to get what thrills you can second-hand, reminding yourselves that we wouldn't be here if it were not for you, and that it is your backing that makes possible the continuance of the religious and social program at this strategic center.

And the greatest thrill you could get would be at one of the Sunday evening services in one or another of our congested slums or mine compounds. Hushed thousands watch their Saviour on His healing mission, portrayed in the beautiful "Manger to Cross" film. Prayers and hymns and an appeal at the close. Then, a forest of hands upraised! The decision of so many souls to follow the One whom they have just seen!

JOHANNESBURG

From H. B. Catlin

ONE OF THE BEST PICTURES OF THE MINI

Picture taken from one of the dumps of the Robinson Gold Mine, one of Johannesburg's oldest,—now worked o At the extreme right a "dump," as the heaps of tailings are called. After the ore has been crushed and the gold extract partly by physical, partly by chemical processes, the refuse is carried by cable cars out onto these heaps, and "dumpe hence the name. In the foreground is a crusher, which houses the stamp batteries which reduce the ore to a fine pow Just beyond the crusher is the headgear, showing the pulley over which runs the cable to lower and raise men and mater into and from the underground workings.

The white ribbon at the left is the Main Reef Road, which runs for 75 miles along the gold bearing Reef (ore s tum) of the Witwatersrand (White waters ridge).

' JOHANNESBURG THAT WE HAVE RECEIVED

By permission of Johannesburg *Star*.

In the center background are to be seen the business blocks and public buildings of Johannesburg proper,—the heart the city and of the Witwatersrand. The highest building is the "Corner House" where many of the richest and most verful mining and land companies have their headquarters. The houses to the left of the trees are for white miners. e native compound barracks is not to be seen in the picture.

The picture shows very clearly how this modern city of 300,000 has grown up right among the mines. The residen- districts are further removed from the mines and dumps, on the north side of the city. (We are looking northeast.)

THE BOOKSHELF

ASIA REBORN*

When Mr. H. G. Wells, in his "Outline of History," called attention to the studied neglect of Asia in standard works of history, and, by way of atonement, proceeded to devote a generous amount of space to that continent, he appears to have set the style for a good many others. Or was it the World War and the Treaty of Lausanne that concentrated attention upon the largest, the oldest and the most populous of the continents? At any rate books on Asia have followed one another in rapid succession. One recalls among others, Professor Gowen's "Short History of Asia" (1926), Upton Close's "The Revolt of Asia" (1927), and of course the tirades of Lothrop Stoddard. Now comes as a capping to the series Miss Harrison's "Asia Reborn."

On the historical side this book differs from Gowen's in that all its fifteen chapters relate to Asia since the War, whereas the former work covers in one volume the history from the earliest times. It differs from Upton Close's and Stoddard's in not starting with a theorem to prove, viz., the existence of a state of continent-wide revolt against white denomination and prestige. Yet Miss Harrison, following, in the main, the inductive method, makes out a case—and a big case at that—for racial revolt. She has much to say of the ferment that is stirring Asia to its foundations, and she would have the reader understand that the complexion of international affairs has altered materially since 1914 and that the significance of new racial stirrings can no longer be ignored by the student of world events. She refers to "the vague uneasiness created in our minds by the highly sensational literature of exponents of so-called 'racialism'—too often merely race prejudice," and she confesses to a desire to provide a basis for sound sociological opinion. For this, thanks. Such an effort has been too long delayed.

There is no straining after "effect" in the book, no "colorful description," no attempt at fine writing; it is just a straight-forward statement of what happened during the War and after, with thought-provoking interpretations. For those who seek information rather than excitement, here is a mine.

How about Persia? How stands it as between Russian and English influence, on the one side, and Persian nationalism on the other? Miss Harrison sketches the involutions of Persian diplomacy since Lausanne with the sure touch of an historical artist. It would appear that England is as determined to secure her Indian frontier against Russian design as she was in the days of the Czars. Same old England. Same old Russia. But, thank God, not the same old Persia, rather a Persia reborn.

How about the "Moslem Bloc"—Turkey, Persia, Afghanistan? Did you know there is a Moslem Bloc? The situation is here set forth in vivid outline.

India is given some thirty pages—"India in the Crucible"—in which Gandhi is dealt with in a sympathetic yet searching manner. "It was Gandhi's ability to transform Nationalism into Religion and to identify it with the most hallowed traditions of India, that won him his following." There is an illuminating chapter on "Russia's Return to Asia," which reaches this conclusion: "Japan and Russia, with quite different methods, are working together with a common object—to oust Great Britain from Asia—and so far the opposing forces are stale-mate." Japan, Korea and China are spoken of as the "Far Eastern Triangle." The course of events in China is brought down to the spring of 1928 with discreet non-committal references to the Nationalist Revolution, the author apparently being unwilling to wait for the outcome of the march upon Peking.

In view of the sharp issue between China and Japan over the sovereignty of Manchuria, with Russia just now on the side lines, a hungry wolf, one would welcome a distinct and rather full treatment of this immensely important province, with a presentation of the opposing positions, and a weighing of the case. The references to Manchuria, however, are strangely inadequate.

The apparently full Index does not contain the title "Missions" or "Missionaries." Yet there are a good many references to the subject and Miss Harrison's attitude appears, in the main, to be sympathetic. The information she conveys at this point, however, cannot be commended for its accuracy. As is so often the case with travelers, the author, apparently, did not consider the subject sufficiently important to call for careful study, or else she went to the wrong persons for information. Examples: "In many instances missionaries had openly encouraged what was virtually

*_Asia Reborn._ By Marguerite Harrison. New York. Harpers. Price, $4.

treason in Turkey, meanwhile enjoying immunity from arrest through capitulations signed by the Sultan in times past." A sufficient answer to this is the sharp criticism of our missionaries by prominent Armenians on the ground that they discouraged revolution and all resort to force. "In Korea there are approximately 17,000,000 inhabitants, of whom nearly 90,000 are Protestant converts and three times as many are Catholics." There were 277,377 Protestant Christians in Korea in 1924. "It is safe to say (of Christians in Japan) that more of them have become baptized from a desire to learn English and to write on the typewriter than from a love of Jesus Christ." This is as ungenerous as it is mistaken. Did she visit the churches of Japan or interview church members? The benefits of Christian schools are not conditioned upon the acceptance of Christianity, but are open for all.

Yet the author, in dealing with missions in India, speaks of them as having "accomplished wonders." The two outside influences that have stirred the heart and appealed to the imagination of Asiatics, the author holds, are Christianity and Leninism.

C. H. P.

GANDHI'S AUTOBIOGRAPHY*

About eight years ago Mr. Gandhi began to publish an account of his life in an Indian vernacular paper from which it was week by week translated and appeared in his English paper, "Young India." As much of these weekly chapters as make up a good sized volume of 577 pages has now been issued under the title of "My Experiments With Truth, Vol. 1," which brings the story down to the beginning of 1902.

Mr. Gandhi's recital is of absorbing interest throughout and unique in that he bares his soul, even in the most private matters, to an extent that Westerners would never consider possible. One lays down the book with the conviction that however much we must differ from him in the conclusions to which he believes his experiments ultimately lead him in his attitude toward Jesus Christ, here is a man who according to his lights is trying to find God. While in England he first read the Bible; he says.

"I read the book of Genesis and the chapters that followed invariably sent me to sleep. But just for the sake of being able to say that I had read it, I plodded through the other books with much difficulty and without the least interest or understanding. I disliked reading the book of Numbers, but the New Testament produced a different impression, especially the Sermon on the Mount which went straight to my heart."

In South Africa he met the Rev. Andrew Murray and in a convention which lasted three days, Christian friends earnestly sought to lead Gandhi to Christ. He records his reaction thus:

"It was more than I could believe, that Jesus was the only incarnate son of God, and that only those who believed in Him would have everlasting life. If God could have sons, all of us were his sons. If Jesus was like God or God Himself, then all men were like God and could be God Himself. My reason was not ready to believe that Jesus by His death and by His blood redeemed the sins of the world. . . . Again, according to Christianity only human beings had souls and not other living beings, for whom death meant complete extinction; while I held a contrary belief. I could accept Jesus as a martyr, an embodiment of sacrifice, but not as the most perfect man ever born."

But Gandhi has in his own way an experience of the unseen that is real—he says:

"When every hope is gone, 'when helpers fail and comforts flee,' I find that help arrives somehow, from I know not where. Supplication, worship, prayer, are not superstition; they are acts more real than eating, drinking, sitting or walking. It is no exaggeration to say that they alone are real, all else is unreal."

His present position he sums up in his introduction:

"I worship God as Truth only. I have not yet found Him, but I am seeking after Him. I am prepared to sacrifice the things dearest to me in pursuit of this quest. . . . It is an unbroken torture to me that I am still so far from Him, who, as I fully know, governs every breath of my life and whose offspring I am. I know that it is evil passions within that keep me so far from Him and yet I cannot get away from them."

How different Paul: "Wretched man that I am! Who shall deliver me out of the body of this death? I thank God through Jesus Christ our Lord."

James H. Dickson

*_The Story of My Experiments with Truth._ By M. K. Gandhi. Navajivan Press, Ahmedabad, India.

A Group of Books on Africa

Black Treasure—by Basil Mathews, 114 pages, Friendship Press, N. Y. C., price 75c. in cloth, 50c. in paper.

A thrilling little study of the forces that are trying to exploit the young African laborer and the men who have struggled to save him, both black and white.

In the African Bush—by Jewel Huelster Schwab, 118 pages, Friendship Press, N. Y. C., price 75c.

A course for junior boys and girls, containing stories of African life, suggestions for worship services, for handwork and dramatization, and two special African projects.

THE CALL DRUM—by Mary Entwistle and Elizabeth Harris, 138 pages, Friendship Press N. Y. C., price 75c. for Teacher's Edition; 60c. for children's storybook.

African stories used as a basis for a course, background material, development, class sessions and experiences.

CAMP FIRES IN THE CONGO—by Mrs. John M. Springer, 128 pages, The Central Committee on the United Study of Foreign Missions, Cambridge, Mass., price 75c. cloth, 50c. paper.

A book about African boys and girls for young Americans to read and study around their campfires and in places where they meet for Junior missionary programs.

KENYA—Our Newest Colony—by J. A. Wray, 112 pages, Marshall Bros., Ltd., London, price 2/6.

Reminiscences of the mushroom growth of a colony practically unknown forty years ago and today explored throughout the length and breadth of its 245,000 square miles.

THE CASE FOR ADVANCE BY THE AMERICAN BOARD

THE editorial columns speak in approval of the "Plan for Advance" upon which we have entered, but we are often asked, "What would the American Board do with a quarter of a million of new dollars?" The editorial makes clear that over $220,000 are immediately needed to regain the levels of 1923. At the Cleveland meeting of the Commission on Missions, through the Blue Book, definite items were suggested to a total of $105,586 that had been definitely torn out of the budget of the Board as we have moved in retreat these recent years. Those items are absolutely essential to the maintenance of courage, full cooperation and success, all along the line of our established work, yet none of these items could be granted in the budget for 1929.

For example, for years the Prudential Committee has known that *better health must be conserved for our missionaries.* Upon the urgent recommendation of our medical advisers, who are distressed over the number of missionaries who break down in health, and after prolonged study of the situation, the Prudential Committee in January 1928 approved a plan looking to the shortening of periods between furloughs and certain other adjustments bearing upon health, together with more liberal treatment of missionaries and their children while in the United States, entailing an extra annual cost of $25,000. In view of the financial situation, the Committee felt that it could not put all of the suggestions into operation, but limited itself to items totaling $8,400, leaving items requiring $15,600 unprovided for. The full working of the plan is regarded as a fundamental need, one that should be met at the earliest possible moment of relief.

But are we content simply to hold our lines? Defeat and disgrace lie in that direction. The Board will either advance in various sectors of our fields or confess impotence. For years we have talked of "advance," yet have continued to cut the work ruthlessly. If this "Plan of Advance" could supply the Board with an additional amount of $141,500, we could go forth to meet some of the chances beckoning in various fields. Read the items that follow. Multiply their opportunities by ten. These are but selected details.

To open work among the Moros, $10,000! Upon the American occupation of the Philippines, the big island of Mindanao was assigned to the American Board as its exclusive field. Work was begun in 1902. Some progress has been made among the Visayans; a slight hold has been secured on the pagan tribes of the interior; not one missionary has been sent to the third race, the 250,000 Mohammedan Moros on the West Coast. The delay has been due to the lack of money. A fine Moro young man is now studying in this country getting ready to go back as an evangelist to his people. The Government of the province of Lanao has urged the Board to place a permanent missionary among the Moros. We have already waited inexcusably long. Dr. Laubach claims this is the greatest opportunity in the world to reach a Moslem people. To make a fair start, provide for a missionary family, travel expenses out, residence, touring and outfit for work, would call for not less than the sum named above.

A similar need lies in Portuguese East Africa. Fairfield County Association of Churches in Connecticut stands ready to meet the larger portion of all increased costs if the Board will send an evangelistic missionary and a doctor into this new field to open a new station where the favorable welcome of a prominent chief awaits our workers. This advance has been considered since the early eighties. The Board's share of this encouraging step of progress would involve over $10,000 a year, but it must eventually be undertaken.

Africa must receive other substantial amounts, notably Amanzimtoti Institute, our "Hampton" in South Africa, where $25,500 is greatly needed for new buildings, such as residence, dining room and assembly hall, native teachers' homes, cottages

for housing theological seminary students, small house for European teacher, etc. Chikore in Rhodesia needs a long desired infirmary building ($1,000) and West Africa should receive $500 more to strengthen its evangelistic and educational work, including necessary increases in the salaries of teachers and preachers, and in the equipment of primary schools. How small a sum for such results among the most responsive people of Africa!

Then there is the need of opening a new station at Lobito in Angola!

We come to *Syria, Turkey, Greece and Bulgaria* —perhaps the most difficult and needy mission field of the Board. Two thousand dollars for the publishing of Christian literature would cast good seed upon the waters of a vast area, to be returned after not many days in real harvests! So would it be fruitful if the Board could add $500 to the small salary given to the Dean of the School of Religion at Athens, a rare Armenian leader in work for Moslems, the author of *Moslem Mentality,* and the father of a large family.

The missionaries in Sofia, the capital of Bulgaria, should have their salaries raised $200 for each family and $100 for each single missionary. The pastors and Bible women of Bulgaria should have had their salaries raised a bit, adding $1640 to the budget. Such advances need no defense before an American constituency.

As for *India,* what shall we say? It is a hand to mouth existence that the missions and the churches have to endure. The burden of raising "specials" is intolerable. Many have broken beneath the load. The Ahmednagar Industrial School —with an unsurpassed record of training boys to become self-supporting Christian artisans—has never received one penny of appropriation from the Board, beyond the salary of the Principal and the use of the plant. If the Principal could be released from raising a mere $750 a year, he could put the school upon its feet, and have much more time and energy for the training of the boys in Christian life than is now possible.

The Board must find $3600 for the well known Pasumalai Training School group; for classrooms, equipment and running expenses, and to provide another missionary residence ($6500) for the growing staff of that important center in South India.

To keep alive and to push forward the famous work of our three Woman's Boards is of most vital importance. The proper training of girls in the stations of the Marathi Mission calls imperatively for at least $6,000 more than is now possible. Capron Hall in Madura must be given every possible help to accommodate the girls clamoring for admission. It needs at once $25,000 for a new high school building. Of this amount only $1,000 is available.

The new leadership of the Chinese workers, the strategic importance of *China,* its overwhelming need of Christian aid of every kind, are far beyond our ability to meet. As sample needs, and only sample needs, consider these:

The necessity of developing a body of intelligent, devoted laymen capable of carrying forward the work of the Church is clear. For the small sum of $250 three Bible training classes for laymen in as many centers could be carried on in the Shaowu field, for a period of six weeks each, to teach methods of church work and to deepen personal Christian experience.

The Women's Bible School at Foochow needs $100 for scholarship aid. The sum of $420 would meet the salary of a trained worker for the headship of the Agricultural Department of the Union Christian Women's School of Industrial Arts at Foochow, while $1,000 is required toward the salary of Mr. T. L. Lin, Chinese Professor and Dean in Fukien Christian University, a small amount for the salary of such a remarkably well equipped leader. The Lintsing Boys' School needs $350 more. The salary of a woman social worker for Tehchow calls for $400. Toward the maintenance of the Grace Wyckoff School at Tehchow at least $600 more is required, to prevent the school from going into debt and even closing its doors when the people peculiarly need the influence of Christian institutions. In Fenchow, Shansi, the Ming I Middle School, under a strong Chinese Principal, requires at least $3,000, and the women's evangelistic work at that center is calling for an increase of $1290. This would meet a most genuine need among the women who give themselves in a most remarkable way to house to house evangelization.

What shall we say of the needs of such centers as Peking, Tientsin and Paotingfu in Chihli, Taiku in Shansi, and the stations not named!

In *Japan* we must provide missionaries and funds for definite service along evangelistic and educational lines. An increase of $1095 for evangelistic touring is called for by our Japanese friends. The Board is asked to supply $750 a year toward the running expenses of Matsuyama Girls' Schools, and similar amounts to other institutions which our missionaries planted and for which they are held responsible.

TURKEY AWAKE

1. After a careful examination of the opportunities for direct approach to the Turkish people, it was voted by the Turkey Mission that the number of rural and field workers should be increased. A few such workers should be appointed at once and sent to the Language School to be ready for service in the fall of 1930. This might require for the first year $6,000.

2. The American Board is the sole missionary agency for the interior of Asia Minor. Nearly one half of this area is without any missionary contacts. This half is nearly as large as Italy and contains approximately three million Turks and Kurds. It includes the former stations of Trebizond, Erzroum, Van, Bitlis, Harpoot, Diarbekir and Sivas, all vacant at the present time. Our success in the Western area of Turkey indicates the feasibility of establishing work in this Eastern area, if personnel and funds were available. A reasonable beginning could be made for $10,000.

3. According to the Turkish census, 84% of the population of the country live in rural areas, including towns of less than 10,000 inhabitants. All of our missionaries with their institutions live and work in towns of more than 10,000 inhabitants, or among the 16% of the population. At the Jerusalem Council definite plans were made for more adequately meeting these rural needs. This has not as yet been applied by the American Board to its work in Turkey. A reasonable beginning could be made for $10,000.

4. A Moslem population of over two million on the periphery of Turkey, in lands for the most part under Christian government, is unusually open to Christian approach. One German society has made a small beginning in this approach in Bulgaria. In view of the difficulties in the way of direct missionary activity in Turkey, the opportunity presented among the Turks of North Syria, Cyprus and Bulgaria and among the Pomaks of Bulgaria and the Albanians seems unusually ripe. For appointing one worker as a beginning, $3,000.

5. The American Board has gone into partnership with the Armenian Missionary Association to help the Armenians who have been driven from Turkey but who were formerly part of the constituency of the American Board and who are now scattered throughout the world. Urgent needs are recognized for additional help for these refugees especially in Syria and Greece. Present urgent need $3,000.

6. The School of Religion at Athens, which, under modified conditions covers the work formerly done by three theological seminaries, has demonstrated its great usefulness. It is housed in rented buildings at considerable cost to the Board. It should have a permanent site and buildings. Cost $50,000.

THE CASE OF MISSION HOSPITALS AND DISPENSARIES

Last but by no means least should we remember in our Plan of Advance the need of endowment for our mission hospitals and dispensaries. The annual appropriation for practically every hospital of the American Board is far below the amount needed for its maintenance. The staff too is inadequate and doctors and nurses are greatly overworked. Dr. Percy Watson of Fenchow, China, tells of having at one time 105 inpatients in his hospital. He has only 70 iron beds, so 35 patients were lying on boards. Because it was impossible for the nursing staff to give adequate attention to so many, they were obliged to allow the relatives of some of the patients to come in and care for them. This means getting vermin into the hospital; it means unskilled nursing for the patients. Practically all patients pay something. The lowest fee per day in the Fenchow Hospital is three times the price charged students in the schools for room and board. During a three weeks' period in May, 1928, the local income of the Fenchow Hospital was approximately $1200. This amount represents the income of 50,000 days' labor for unskilled workmen and indicates the tremendous sacrifices the Chinese people are willing to make that their sick may have the services of our hospitals.

In almost every hospital there is a big gap between the income from the Board and all local sources and the necessary expenditures. Far too large a portion of the missionary's time and strength must go year by year to the effort to secure personal help in the bridging of this gap. An endowment fund for mission hospitals, the income for which could be used at the discretion of the Prudential Committee, would greatly enhance the efficiency of the medical work and would lift a heavy burden from the medical missionaries.

While waiting for this greatly desired endowment, an additional $8,000 per year for the hospitals would bring immense relief.

SUMMARY

The items named above do not constitute a budget of additional requests, to be financed by the Every Member Canvass; they are samples only of the needs of the fields abroad. They represent the pressure brought constantly to bear upon the Board. It is true nevertheless that most of them were among the requests declined in 1929, and that some of them have been perennial appeals for advance for a long time.

The requests necessary for the maintenance of the established work, but not included in the budget for 1929, amounted last year to $105,585.76. To provide for an advance in "unmet responsibilities" confronting the Board in several of its fields, the sum of $141,500 at least must be found. This makes a total of $247,085.76. The Board's share in the advance in Apportionment receipts proposed for 1930 would be approximately $222,000—a powerful lift to our missionaries and to the churches abroad!

AROUND THE WORLD

ALL-MUSLIM CONFERENCE IN INDIA

The all-Muslim Conference recently held in Delhi emphasized the fact that there was a very strong Muslim opinion bitterly opposed to the Nehru Constitution, on the ground that it delivered the Muslims into the hands of the Hindus. The rulers of the great native states which cover one third of India have been equally outspoken in their opposition to the Nehru Constitution. So have other groups. India thus faces another year of continued and probably deepened rivalries between Hindu and Mohammedan and between other clashing interests, with the promise that at the end of the year Mahatma Gandhi and the Congress party will launch a campaign of intense and widespread non-cooperation on behalf of a constitution to which great sections of the Indian people are bitterly opposed.

Calcutta was the center of greatest excitement because of clashing opinions and far-reaching decisions in the realm of politics. This was the Calcutta meeting of the Congress which, under the persuasive influence of Mahatma Gandhi, accepted the Nehru Constitution and the goal of Dominion Status for India It did so with the proviso, however, that if, by the end of 1930, the Government has not accepted the Constitution prepared by Pandit Motilal Nehru and his fellows of the so-called all-parties conference, the goal of Dominion Status should be dropped and that of Independence adopted and pushed by a campaign of non-cooperation.

The all-India Conference of Indian Christians, held in Madras, reaffirmed a very able memorandum prepared by a committee of Indian Christians, clearly stating that the Christian community did not desire any special protection or recognition in the revised Constitution of India. This third largest community in India thus puts itself clearly on record as preferring the interests of national unity to those of communal advantage. The Christian community by this act, according to Dr. Alden H. Clark, justifies the hope expressed by keen leaders of Indian politics that it would take a disinterested stand from which it might act as a friendly harmonizer between Hindu and Mohammedan.

This all-India Conference of Indian Christians struck the keynote of service to India as its all-controlling ideal, and the National Christian Council spent nearly a week after Christmas in detailed consideration of how best the followers of Christ in India, both Indian and European, can render their great service to India.

Dr. John R. Mott was present at the meeting of the National Christian Council which acquired special significance from the fact that it followed so closely after the epoch-making Jerusalem Conference. The unanimous desire of the Council for a rapid devolution of responsibility found happy demonstration in the work of the Council itself. Several far-reaching resolutions were passed having the clear backing of the entire Council. This should help guide the churches and missions in their policies during the critical transition years ahead. They provide that the Christian Church should take over as fast and as far as it is able the control of every activity of vital importance to its life and growth, while the control of every other institution now run by foreign missions should pass into the hands of special boards or committees closely related to the Church. These recommendations in regard to devolution were so thorough-going that one leading Indian said that he had not dreamed that the Council could go so far.

UNION OF DENOMINATIONS IN BULGARIA

Following the quadrennial meeting of all evangelical forces in Bulgaria, the following resolutions in connection with the address of Mr. Zyapkoff, a leading Methodist pastor in Sofia where the meeting was held, were adopted:

1. We recognize with pleasure the real steps which have been taken toward securing closer union of some churches and recommend

2. A fuller organic combination or union of all these evangelical bodies which are now close together into one united and strong church.

3. Whatever deeper differences do not admit at once of full union, the coördination of the various denominational activities is recommended, as for this purpose the pastors of the three denominations exchange pulpits, combine in evangelistic campaigns and strengthen the feeling as colleagues.

4. Recommended that this council choose a conciliation committee of three members from the three churches in Sofia and such committees act as first court of appeals immediately on the arising of misunderstandings between any churches, etc.

UNIONS OF RACIAL CHURCHES

The Friend (Honolulu) tells of an experiment that is being made in Hawaii for unifying the Christian churches of different races. In Koloa, for instance, the English-speaking church joins with those of the Japanese, Filipinos, and native Hawaiians in a United Church. This has a standing committee composed of the pastors and lay representatives of the constituent bodies. Each racial church continues to have its own officers and to conduct its own work. The pastors are the co-pastors of the united body, whose standing committee chooses one of them to be the presiding officer. One advantage of the plan is that the young people of the different races are afforded opportunities for religious training in the English language—the one that they know best—without severing connection with the churches of their parents and thus dividing families.

LIGHT FOR INANDA

Inanda Seminary has to depend upon 120 kerosene lamps and lanterns for light. An effort is now being made by Miss Margaret E. Walbridge, Principal, to secure the wherewithal for connecting the school with the power plant in the large coast city of Durban which now furnishes light and power to big sugar-cane mills seven miles from Inanda.

A Japanese Devotee of the Old Order

Study this in connection with the social creed of Japanese Christians given on the next page.

A BILINGUAL EXPERIMENT

At the beginning of the Anglo-Vernacular school year in the Uduvil Girls' School, Uduvil, Ceylon, it was decided to try an experiment in bilingual education. Accordingly there followed a reorganization of the work so as to provide for a greater amount of English to be taught in the upper classes. This has been an interesting and successful experiment, and has had the full sanction of the Education Department. It owes much to the cooperation of the Government inspectors. The result has been a much more efficient school, and a staff of very keen teachers.

ALEPPO COLLEGE

Registration is smaller than last year, although larger in the Preparatory and College classes, as a whole. The Freshman Class is quite small. On the other hand, the Fourth Form is in two sections this year, for the first time. Four boys went to Beirut, three of them taking advantage of the offer of Beirut to receive without examination to the Freshman Class there. One of these was a Moslem, who was Fourth Form at Robert College. He took his Fifth Form work here, and then went on to Beirut. Another was a student for the ministry, who is being worked in by Mr. Nicol into their new college-theological course. A third was the best student in the class. A relative offered to pay his expenses at Beirut, if he would study medicine.

Smaller numbers in the Junior High School are due to a smaller class finishing the Protestant primary school in the city, hard times, and the establishment of other schools equal to the College's lowest class or classes in grade.

The Board of Managers has pushed hard on the matter of payments and the restrictions of aid. It has taken up the individual decisions, instead of leaving them to the Aid Committee. Without regard to details, the purpose has been to break up the idea that this school is a charity school, where people are not expected to pay.

The new Arabic teacher is a man with a purpose and with connections. Already he has put a short paragraph about the school into one of the Damascus papers. He intends to push his department and to bring his friends into touch with the school.

THE SOCIAL CREED OF JAPANESE CHRISTIANS

The National Christian Council of Japan has adopted the following as a statement of its social ideals and goals:

"Setting up as our ideal a Christian social order in which God is reverenced as Father, and humanity is interrelated as brothers we purpose to realize the love, justice, and fraternal oneness manifested by Christ.

"We are opposed to every kind of materialistic education and materialistic system of thought. We reject all social reconstruction based on class struggle and revolutionary methods. We are likewise opposed to reactionary oppression. Moreover, taking measures for the extension of Christian education, we pray that many leaders will arise among us who will pour their lives into the solution of social problems.

"We maintain that making the life of Christ a living force within organized society is the only salvation for the present distress. We believe that wealth is a God-given trust and that it should be offered up for him and for men.

"In conformity with these ideals we advocate the following matters:

1. Equal rights and equal opportunities.
2. Non-discriminatory treatment of nations and races.
3. The sanctity of marriage, equal responsibility of both men and women regarding chastity. The improvement of the home life.
4. The betterment of the status of women in the educational, social, and industrial world.
5. Respect for the personality of the child, and the prohibition of child labor.
6. The enactment of a law making Sunday a public rest day (with the expectation that wages will be paid).
7. The abolishment of the system of public prostitution and the complete regulation of all similar trades.
8. The promotion of national prohibition.
9. The enactment of a minimum wage, peasants' welfare and social insurance laws, and legislation and equipment promoting public hygiene.
10. The encouragement of producers' and consumers' associations.
11. The establishment of a suitable agency to attain harmonious relations between employees and employers.
12. The diffusion of a thorough education for working people and the enactment of a reasonable working day.
13. The enactment of a higher progressive tax rate for incomes and inheritances.
14. The limitation of armaments, strengthening of the world court of justice, and the realization of a warless world."

LITTLE BY LITTLE

In spite of persecutions, large and small, about many of which nothing can be said, Christian work in the vicinity of Gogoi, South Africa, is going on. "Little by little the word of God is spreading," declares Kamba Simango. The Portuguese could not stop those of the countryside preaching in their homes. A group of young men from Chiluane are doing quite effective work among the people in their own district. They need help and are going to the American missionary, Mr. Dysart, and to Kamba Simango for instruction four hours a week in the New Testament, not only in their own tongue but in Portuguese.

ARRESTING FACTS

If someone asked you what countries the term "Near East" included, what would you say? According to the School of Religion at Athens, Greece, the following should be given: Greece, Bulgaria, Yugoslavia, Rumania, Turkey, Syria, Cyprus and Albania. These Near Eastern areas total somewhat more than the combined areas of Germany, France, England, Scotland, Wales, Ireland, Belgium and Portugal. Among these peoples there is a total Mohammedan population of approximately 5,030,000.

TAKE NO PURSE

With some meal and a bag of salt —the latter to be used in exchange for food—two native evangelists of the English mission in West Central Africa recently completed a 15-months journey into the Belgian Congo and as far inland as Rhodesia. Everywhere they were able to teach and preach before large crowds of native people. Over 1000 gave up heathenism and accepted Christ. Wherever possible the two native Christian evangelists referred their converts to the nearest missionary.

I GIVE A DOOR*

By CLARA CARSON LELAND, of CHICAGO

(A gift of love in honor of the writer's classmate, Grace Stowe, Mt. Holyoke, 1907, who serves at Kobe College.)

I give a door.
(O workman, make it well.
Let its twin posts be tall,
That none needs stoop who enters there,
But each may walk erect, free, proud, and joyously.
And lay its lintel long and long its sill,
That there be room for more than one to pass the door way through:
That there may be a sense of happy company.)

I give a door.
And lo, the wall is pierced,—
That barren wall that lies between
The treasure house of knowledge and the minds
That yearn to know.

I give a door.
And through it girls will pass
To carry from the Treasury within
To those who wait without, poor hungry ones,
The wisdom and the learning and the love
That they have found therein.

I give a door.
And with the eyes that need not things material
To aid their sight, I shall forever see Her go,
Who, dear these many years for other doors' dear sakes,
Is bringing East to West and West to East again,
In Love's sweet service, and in service of sweet Love.

I give a door.
O master, take my door,
And let me know,
If only for one brief and golden hour,
Kinship with Thee,
Who, giving self for all, let be what race or clime,
Became for every race and every clime,
Life's Door.

Say that I give a door?
Ah no! Make Thou of me Thy door.

*Note: The Kobe College Corporation, 19 South La Salle St., Chicago, Room 1231, reports that Mr. Edward S. Harkness has very kindly extended the time on his conditional gift to July 1st, 1929. $190,000 is still to be raised and it would be much appreciated by the Promotion Committee if friends who had gifts to Kobe in mind would send them in, as immediate gifts would help get other gifts, to secure the Harkness conditional offer.

HOME MAKING IN THE AMERICAN SCHOOL AT SALONICA, GREECE

"I want to tell you how glad I am that my daughter is learning how to do the work about the house so fast and nicely. We are all glad you are teaching that lesson this year," said the mother of a ninth-grade girl in the American School at Salonica, Greece, to Miss Lucille Day, who is introducing a course in domestic science. There are 22 girls taking their first lessons in housekeeping and home making. The course was started on faith, primarily, for Miss Day had no equipment and no money with which to buy equipment. With two aluminum dishes, a frying pan and a tiny Premo stove, all the property of Miss Day, the class was opened. The girls were asked to help by bringing cups, plates, spoons, knives and forks from home. This, in many cases, meant real sacrifice, for several of the girls came from extremely poor refugee families, where the mother and daughter had to eat from the same plate.

Mrs. Dorothy Patton Lockwood

Those who were at the Bridgeport meeting will recall her impressive commissioning service on the eve of her departure for India to become the wife of Edson C. Lockwood of the American College, Madura.

Continued on Page 200

LETTERS FROM OVERSEAS

Rev. Robert B. Whitaker of Lintsing Describes a Primitive Life

"I suppose friends at home can hardly realize the primitive conditions which still obtain in the greater part of China. The great city centers like Shanghai, Hankow, Tientsin, Peking, Nanking, etc. are becoming more and more foreignized and westernized in many ways, but, after all, these cities are not the most important part of China. There is nothing at all of modern industrialism outside such cities.

"The old handcrafts still dominate; the laborer makes his own goods and takes them to town on market days to sell them or swap them for what others have made. The people raise cotton and the whole process of making cloth from it is gone through at home; the women weave the cloth and make the garments. Practically all the shoes the people wear are made by the women in the home. The people raise wheat, grind it in their primitive mills, make their own flour and their own bread. They make their houses of mud taken from their own land.

Miss Marycarol Jones Definitely Located at Wai, India

"At the Mission meeting my permanent location was voted on, and I was placed here in Wai, definitely, which made me very happy. I think myself about the luckiest of the younger missionaries to have been placed in this beautiful valley and in association with such a rare spirit as Miss Gordon.

"There was very little school work during the winter because of the plague. Our village schools were obliged to close because whole villages departed to the fields and roadsides to get away from the rat-infested houses. It makes the old story of the Pied Piper of Hamelin seem real, though the ending of the present tale is more tragic. The government sent out doctors to inoculate the people free of charge, and has done a great deal to lessen the death rate. Over two hundred of our Christian community were inoculated here on our veranda and when I held the little tots for their shots I felt as though I were leading innocent lambs to the slaughter.

"The Raneesahib, or native Mohammedan queen from Satara, was operated on in our hospital not long ago. She brought a great retinue of servants with her, also her enormous sandalwood bed, and occupied a government bungalow on the edge of Wai. Her son and heir, the so-called Rajah, who is about eight years old, came to look on at one of our school festivities, accompanied by fourteen men who formed his bodyguard."

Dr. Jesse K. Marden of Athens Writes of the Kokkinia Church

"The pastor of the Kokkinia Church has written me that his congregation has contributed 12,000 drachmas ($160) to the new building fund; the Sunday School children gave 100 drachmas, the Christian Endeavor boys and girls 500. 'Their appreciation is very great and their gratitude profound for that keen and supreme interest which good friends have taken in the erection of the building,' he adds: 'I know men and women who are finding their living hard, yet have borrowed money to contribute to the fund.'

"We have received contributions from various sources: several friends in England, friends in California, a lady in Texas. They will be glad to know that this poor congregation has done so well. The small sum represents real sacrifice. There is only one Armenian Protestant who might be called prosperous. Almost without exception the rest are dependent on their small daily earnings. [This is a refugee community. Ed.] Many of the more enterprising young men are seeking their future in the Argentine. Quite possibly some of the strongest Armenian Protestant churches of the future may be in the Argentine; the seed that has been sown here may bear fruit in that land."

Mrs. Edson C. Lockwood Is Getting Oriented in the Madura Mission

"I suppose the intensest moment of the week comes with the arrival of the home mail. Such chortlings, such leisurely opening of letters that the tingling anticipation may be prolonged! Such readings and rereadings, and visualization of all they contain!

"So much has happened! I was married by Dr. Chandler before three hundred or so American and Indian friends, with the aid of two flower girls and a squad of police to keep the uninvited curious from darkening the doors.

"Now I trudge off to Language School every morning, and there, and here at home, struggle violently with coiling characters and the eccentric sounds they stand for. I am very proud of the few characters I have learned to make, and ceaselessly besiege Ed with questions concerning the words I've learned. If he fails his second exam it will be because I've monopolized his time in my efforts to prepare for the first. Miss Van der Spek and I encourage each other over the language and share the initial thrills over India, Ed smiling knowingly at our experiences."

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Continued from Page 198

HOW A SUBMARINE HELPED MAKE A MISSIONARY

Back in 1917 two missionaries of the American Board were stranded in Lisbon by submarine warfare, then at its height. They devoted their enforced stay to further study of the Portuguese language, and had as a teacher a young man by the name of Raposo. Before the Neipps (for Rev. and Mrs. H. A. Neipp of Ochilesso, West Central Africa were the missionaries mentioned) had finished their visit, the young Portuguese had become deeply interested in Missions. Later he joined the Mission, and now, after 12 years, he has actually come to Ochilesso to help the Neipps over a period when they are without adequate aid. Already he has won the affection of the native people. When the new recruits, Mr. and Mrs. Waln and Miss Malcolm, reach Ochilesso the Raposos will return to Currie Institute.

LITTLE CRIMS HELP CHILD FAMINE SUFFERERS

The children of the Criminal Tribes Settlement in Sholapur understand what famine is, for they know what a year, or sometimes two or three years, without rain, mean in India.

So when they heard of the famine in China and of Chinese children who are suffering, they took from their meager daily rations gifts of grain, onions, and other foods. The money representing their sacrifice amounted to $5.00 and a check was sent to the Treasurer of the Board, who forwarded it straight to Miss Myra Sawyer for the relief of a specific group of child famine victims in the Tehchow field.

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CHINESE NATIONALIST RULES OF CONDUCT

The Chinese Recorder thus translates the following Rules of Conduct that the Nationalist Government has instructed the provincial authorities to proclaim to the people: "Wipe away all national humiliation; set up and follow a high moral standard; give up all superstitious beliefs; use native products; build and repair roads and highways; abstain from drinking, smoking, gambling, and other evil habits; be diligent and thrifty; take physical exercises; learn how to read and write; abolish the custom of foot-binding; cultivate habits of cleanliness and follow the rules of sanitation."

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Since January, 1929, the text of all of these lectures has been subjected to most careful revision, all out-of-date slides (not historical) discarded, new slides added to most of the lectures, and the whole number of slides in a lecture reduced to about fifty, with a few exceptions.

Although all the lectures have been revised, not quite all are ready to be sent out from each regional office. Those that are *now* in shape to be sent out from the Boston office are indicated with a *. The remainder will be ready by June 30.

General.	The American Board.* Thoroughly revised 1929	51 slides
	Congregational Shrines.* Thoroughly revised 1929	52 slides
	The Ministry of Healing.* Thoroughly revised 1929	50 slides
	With the Boys and Girls Abroad.* Thoroughly revised 1929	44 slides
	Hinduism. Thoroughly revised 1929	54 slides
	Buddhism.* Thoroughly revised 1929	53 slides
	Mohammedanism.* Thoroughly revised 1929	50 slides
	English Shrines. Needs no revision. Not cut	70 slides
Africa.	The Forward March of the Zulus.* Carefully revised 1928	67 slides
	Trekking Across Rhodesia.* Thoroughly revised 1929	53 slides
	In the Heart of Angola.* Thoroughly revised 1929	50 slides
	Four Thousand Miles Through Africa.* Thoroughly revised 1929	52 slides
	Angola, the Country of the King.* Thoroughly revised 1929, added to	53 slides
	The Black Man in White Man's Africa.* Thoroughly revised 1929	50 slides
Turkey.	The American Board in the New Near East.* Thoroughly revised 1929	51 slides
India.	Awakened India.* Thoroughly revised 1929	50 slides
	Glimpses in the Marathi Mission.* Thoroughly revised 1929	53 slides
	A Visit to the Madura Mission.* New	66 slides
	Madura.* Formerly called Village Life in India. Thoroughly revised 1929	51 slides
	Under Ceylon's Palms.* Thoroughly revised 1929	60 slides
China.	In Far Shansi.* Thoroughly revised 1929	50 slides
	Tientsin, Where East Meets West.* Thoroughly revised 1929	55 slides
	Beautiful Foochow.* Thoroughly revised 1929	50 slides
	Up the Min to Shaowu.* Thoroughly revised 1929	50 slides
	Upward Trail in Shaowu.* Thoroughly revised 1929	50 slides
	China's Past and Present.*† Thoroughly revised 1929	51 slides
Japan.	Round About Japan. Two lectures combined and thoroughly revised 1929	60 slides
	Farm, Field and Factory in Japan.* Thoroughly revised 1929	55 slides
Spain.	Beyond the Pyrenees.* Thoroughly revised 1929	50 slides
Mexico.	Beyond the Rio Grande.* Thoroughly revised 1929	51 slides
Philippines	Voyaging among the Philippines.* Thoroughly revised 1929	50 slides
	The Thrilling Tale of the Philippines.* Thoroughly revised 1929	51 slides

*Now ready to send out from the Boston office to users.

†A more correctly descriptive title for the lecture formerly called "China's Great Day."

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"We have some big plans for Marash. Mr. Lyman is installing six hydraulic rams, just arrived from America, on as many farms. The farmers are very much pleased; this is the language of friendship that they understand. I am working at an informal game and reading room to handle a little more easily the 30 to 40 visitors who come to call and play games and listen to music every Friday. The station has turned over money to me for playground equipment which I hope to have ready for a lot on our own property. We are planning an industrial repair shop; planning and preparing for a finishing school to train girls for housekeeping, for community activity, for better motherhood; this is in line with the government's desires.

"It is very interesting to see the whole nation between school age and 40, men at night and women in the afternoon, going to school in the mosques every day except Thursday and Friday. Every one must have a certificate to show himself literate in the new letters; many now are learning to read and write for the first time. It is remarkable to see the enthusiasm and grit applied to mastering the new alphabet; all unite in telling how easy it is in comparison with the old. One can already see evidence of the remarkable change that is coming over the country because of the increasing literacy of the common people."

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Conference of Religious Education	***July 22 to 31***
General Conference of Christian Workers	***August 3 to 19***
Massachusetts Christian Endeavor Conference	***August 19 to 26***

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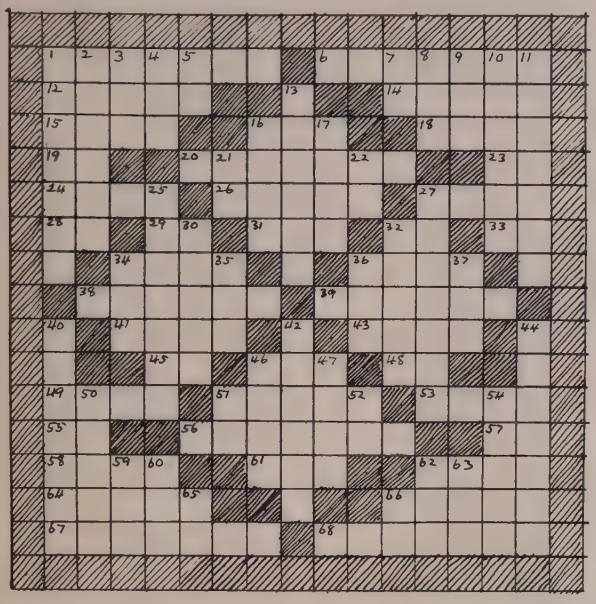

DOWN

1. Rainy season.
2. Decorates.
3. Spoil.
4. Unit of measure.
5. Trained servant (abbr.)
7. Musical note (abbr.)
8. Sea near Bombay (abbr.)
9. International Language.
10. Storage for lubricant.
11. Peoples.
13. East Indian title for men of rank (pl.)
16. Hindu god.
17. Religious organization (abbr.)
21. Egyptian deity.
22. That is (abbr.)
25. Mountain in Himalayas.
27. Member of low caste.
30. Wealthy man in India.
32. Indian soldier.
34. Eat.
35. Color.
36. Hard-shelled fruit.
37. Gods.
40. Cottage.
42. Intubation.
44. Sleight of hand performer.
46. One who works in a dark place.
47. Haul.
50. Member of early Caucasian race.
51. Calcutta area (abbr.)
52. Be.
54. Note (obsolete).
59. Suffix denoting action.
60. Feminine pronoun.
62. Scotch name.
63. Daylight Saving Time (abbr.)
65. Negative.
66. Central India (abbr.)

ACROSS

1. Language of India.
6. Organization.
12. Scents.
14. Peninsula of Asia.
15. Heed.
16. Beam of light.
18. Sift.
19. Senior (abbr.)
20. High caste Hindu.
23. Prefix meaning two.
24. At one time.
26. Cape worn by clergy.
27. Begone!
28. Bone.
29. Veiled nun (abbr.)
31. Arabian garment.
32. Direction (abbr.)
33. Christian (abbr.)
34. Location.
36. Want.
38. Headdress.
39. East Indian coins.
41. Native policeman.
43. Pith hat.
45. Small buffalo (abbr.)
46. Mire.
48. Pronoun.
49. Sea-mile.
51. Venomous snake.
53. Sounded.
55. Grain (abbr.)
56. Salutations.
57. King of Bashan.
58. Native nurse.
61. Ovum.
62. Heathen deity.
64. Burdened.
66. Class.
67. Oppressive.
68. Publisher.

Answers in June Herald

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PERSONALIA

Miss Anne Schuebel who passed away in Hermosillo last October after an illness of only a week, had made many fast friends among Americans and Mexicans during her brief stay in that city, and the high esteem in which she was held by all was expressed by many acts of sympathy during her sickness. She had come to the Instituto Corona the preceding year to be with her sister Marie, and to assist in various departments of the school. Immediately she showed her ability and versatility by taking charge of some English classes, supervising the manual arts classes, helping with the housework, and giving private lessons in English; one of her pupils was the wife of the governor of the state.

Rev. and Mrs. Leslie J. Adkins (*nee* Edith Sanderson) expect to return to the Near East in the autumn, to take up work among the Turkish-speaking Moslems in Aleppo, Syria. Mr. Adkins has been serving the Old South Church, Boston, for the past two years as Assistant Pastor.

Rev. George William Shepherd plans to go to New Zealand this summer to get his children. Dr. Clara Shepherd intends to remain in Kienning during his absence, and is not at all concerned as to the safety of doing so. Kienning is not bandit-free, but the missionaries know that there is generally a friendly attitude towards them and that they have the good will of the military.

Acting Principal Wang Ching Wen has safely piloted Porter Middle School, Tehchow, through a year of turmoil in the face of many new and very trying difficulties. It was largely through his persistent courage that the compound was saved from military occupation last spring; his understanding of the period through which the school is passing and his deep faith in the successful outcome, is carrying him through the current school year.

Dr. Albert W. Dewey, who has been working under the Near East Relief in Leninakan, Transcaucasia, will rejoin the Turkey Mission in the autumn, taking charge of the Azariah Smith Memorial Hospital at Aintab.

Miss Eleanor Wilson of the Japan Mission has been transferred from the Matsuyama School to the Women's Evangelistic School in Kobe.

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Miss Ruth Isabel Seabury laid the cornerstone of Sterling Brown Lodge at the Capron Hall School, Madura. She became a bit acquainted with the teachers, let them dress her in their best *sari* and sandals, and do her hair in Indian style. The *sari* was a beautiful thing of lavender and gold brocade, and when she saw how pleased they were over her putting it

Miss Seabury

on (she had learned "three new-style ways of putting it on") she wore it to the Girl Guide Rally, and the girls just burst into smiling applause. "You may imagine how I thrilled," she writes, "as in my mind's eye I saw my Aloha girls and connected them with these lovely Indian girls. The music of the school songs, 'We are marching, we are marching, Girls of Capron Hall' etc., stirred me too, in quite the usual way, even though I was beneath a tropic sun and *not* marching across the grassy campus at Northfield."

Dr. Clara Adams Nutting, who was a member of the North China Mission 1917-1926, has joined the Shaowu Mission for a year and a half, taking charge of the hospital during the absence of Dr. Bliss and Dr. Judd.

Continued on Page 206

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Continued from Page 205

Mr. Donald Fessler who left his Grinnell College classmates to finish their senior year while he has been teaching in Porter Middle School, Tehchow, has succeeded admirably in adjusting himself to his changed environment, and has won a real place for himself in the hearts of the students. He has developed a keen appreciation of the vicissitudes of the struggle to educate the rising generation of China.

Rev. and Mrs. Richard S. Rose have been loaned by the Marathi Mission to the Turkey Mission for a term of two years. Mr. Rose is to teach in the School of Religion in Athens, and is to carry some of the duties of its President, Rev. Ernest Pye, during the latter's furlough. He has, during part of his own furlough, been studying in Harvard University in preparation for the new work.

Rev. Wilbur S. Deming of Satara has become English editor of the *Dnyanodaya* in place of Rev. James F. Edwards who is leaving for his furlough. This Anglo-Marathi weekly, the oldest periodical in Western India, is the organ of six missions, but the entire editorial responsibility is carried by the Marathi Mission.

Miss Marion E. Talcott, who was engaged in secretarial work for more than four years in the Board mission at Peking, was married to Mr. Thomas Archibald on February 14. She had met Mr. Archibald in Peking where he was in the U. S. Marine

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Service; but their wedding took place in Benicio, California. Rev. E. W. Houlding, formerly of the Board's North China Mission, united the pair.

THE CHRONICLE

Appointments

February 12. Miss Edith J. Fuller, daughter of Rev. and Mrs. Columbus C. Fuller of Chikore, Rhodesia, as a nurse to the Rhodesia Branch of South Africa Mission.

February 12. Mr. and Mrs. Arthur A. Lewis of Cleveland, Ohio, to evangelistic work in North China Mission.

February 26. Mr. and Mrs. Lewis L. Gilbert of Columbus, Ohio, to Doshisha University, Kyoto, Japan, on a short term.

February 26. Mrs. Catherine (Tracy) Akana, of Kyoto, Japan, to the Glory Kindergarten Training School, Kyoto.

March 12. Dr. and Mrs. F. E. Stokey, former missionaries in West Africa, for medical work at Machemeje, Portuguese East Africa.

Sailings for the Field

February 26. From Melbourne, Australia, Dr. and Mrs. Horace S. Thomas, *en route* to Madura Mission.

Arrivals on the Field

December 15. In Vadala, India, Rev. and Mrs. Wendell C. Wheeler, joining the Marathi Mission.

February 19. In Kobe, Japan, Mr. and Mrs. Harold W. Hackett, returning to the Mission.

March 1. In Bombay, Miss Katherine Mix and Miss Florence Ridley, joining the Marathi Mission.

Arrivals from the Field

February 9. In Vancouver, B. C., Dr. Edward L. Bliss and Dr. Walter H. Judd of Shaowu, China.

February 15. In San Francisco, Rev. and Mrs. Wynn C. Fairfield of Taiku, China.

February 23. In New York, Miss Margaret Haskell of Sofia, Bulgaria.

March 12. In New York, Rev. Arthur C. Adams of Johannesburg, South Africa.

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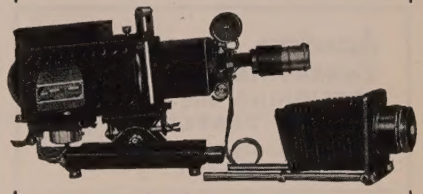

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BIRTHS

February 21. In Tarsus, Turkey, a daughter, Betty Jane, to Mr. and Mrs. Marshall A. Rector.

MARRIAGES

February 14. In Benicia, Cal., Miss Marion E. Talcott, formerly of North China Mission and Mr. Thomas Archibald.

DEATHS

February . In Claremont, Cal., Harold Haskell, aged 18 years, son of Dr. and Mrs. E. B. Haskell of Sofia, Bulgaria.

CORRECTION

In the April "Chronicle," Miss Mary Porter's death was incorrectly reported as at Claremont, instead of at her home at La Mesa, Cal.

DR. CHARLES WHITTIER YOUNG

Dr. Charles Whittier Young, who died at the age of fifty-four on January 25, was one of that heroic band of physicians who fought pneumonic plague in Manchuria in 1910. He headed the group in his area. They worked out a method by which the terrible scourge, which was 100 per cent fatal, was prevented from sweeping across China, whence it would most certainly have spread to other parts of the world. Thanks to this method of prevention there has been no such fearful visitation since.

Dr. Young spent many years in a fight against another Asiatic disease. In the course of his research into the causes and nature of *kalazar* he visited with a colleague from the United States several other countries, even as far west as Egypt. Then he decided to devote all his time and energies to research work. Refusing many flattering offers, he went to Bender Institute, Albany, N. Y., where he spent the last years of his life.

A graduate of the University of Illinois and of the Medical Department of Johns Hopkins University, he went out, after his marriage in 1904 to Miss Olivia Doyle of Baltimore, to join the North China Mission. On the staff of the Union Medical College in Peking both before and after it was taken over by the Rockefeller Foundation, he was its first Dean under the later regime.

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